

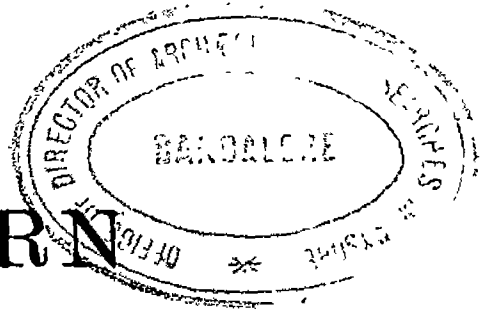
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EASTERN EXPERIENCES.

BY

L. BOWRING, C.S.I.

LATE

CHIEF COMMISSIONER OF MYSORE AND COORG.

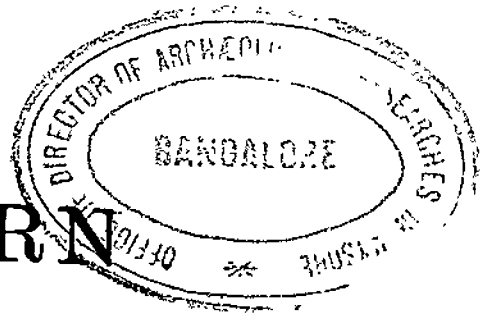


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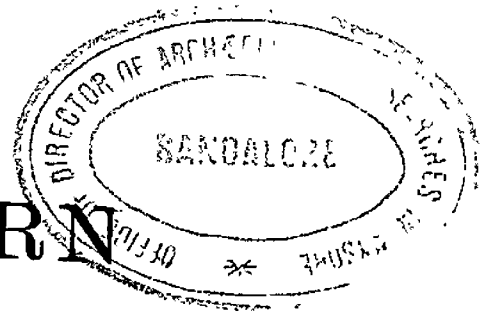
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**Continuation of Eastern
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in one season, so that the imposition of an acreage in some cases and of an excise in others, would have produced much embarrassment and dissatisfaction.

Lastly, to the majority of the native planters an excise is preferable to an acreage. They have little desire to sell their holdings, and rarely bring them into the market, either for sale or mortgage, while an excise duty, which adapts itself to good or bad seasons, and the consequent outturn of the crop, does not press so heavily upon them as an unalterable land-tax, which is collected rigidly at the same rate under all circumstances. Of the whole excise now paid in Mysore, about nine-tenths are paid in the Kadoor and Shimoga districts, and about three-fourths in the Hásan district by natives, so that, on a consideration of the general question, it was necessary to guard carefully their interests before effecting any change..

The produce of a European estate may be estimated at from 140 to 280 lbs. per cultivated acre, or, say, 210 lbs. as an average, whereas on that of a native holder, who is unwilling to lay out large sums in improving his estate, it is rarely more than 42 lbs. The former, therefore, pays on 210 lbs., at sixpence per maund of 28 lbs., 3s. 9d. per acre, or about what the highest acreage in Coorg reaches on the whole cultivation, whereas the native, under the excise system, on his produce of 42 lbs. per acre, pays only 9d., so that a heavy acreage would have a most disadvantageous effect. Indeed, as the native planters in Hásan contribute yearly to the excise about 2,300*l.* and the European planters only 600*l.*, an acreage would pro-

bably have proved detrimental, both to the government revenue and to native industry. The above figures may not be strictly accurate, but they are sufficiently near the mark to illustrate the subject.

It does not appear practicable to reduce the excise, which, as above observed, falls only at the rate of 5 per cent. on the crop, while the Hásan planters are probably better off than their neighbours in Coorg and the Wainád, as their felling and clearing expenses have been smaller, labor is cheaper, and the succession of bad seasons has affected them somewhat less than those who pay an acreage. At the same time, the great stimulus given to the coffee trade in other countries has acted prejudicially to their interests, eagerness to make a fortune has led to much inferior land being occupied, and, above all, the ravages of the insect called the borer have dismayed many a stout heart and able head among them. Owing to the drought which prevailed for several years, the borer beetles, as well as destructive species of moths in the grub state, made their appearance, chiefly in the plantations situated farthest away from the gháts, where the climate is drier than in the estates to the west, and did incalculable damage. It was found that large sums had been thrown away in felling the finest forest timber, thus inducing dryness in the soil, which had previously consisted of a rich mould. As in Coorg, the surface soil being swept away by the heavy rains, the coffee plants soon began to show signs of decay in withered leaves and swollen trunks. Hundreds of them were cut down and thrown away, being irre-

trievably ruined by their insect foes, and it became necessary to plant the charcoal tree and other fast-growing plants, to give the protection and secure the moisture formerly yielded by the primæval forest.

In the uncertainty as to the ultimate success of growing only coffee, some of the planters have turned their attention to the possibility of rearing cardamoms, pepper, and cinchona. The first of these is indigenous, the jungles specially devoted to it having hitherto been leased out, and the ordinary mode of procuring the spice being to fell some of the giant trees of the forest on the gháts, when the heads of the cardamom spontaneously appear. It is also sown, but less commonly. The pepper vine grows naturally. Plants from the cinchona nursery on the Baba Búdan Hill have been distributed in Manjarabad, and if the altitude is sufficient, which seems questionable, they will no doubt be successfully cultivated by the planters, as well as by the villagers. All the latter have small gardens, called Hittalu, attached to their houses, and as fever is frequently prevalent, it is expected that, in the absence of means for extracting the quinine and other essential compounds of the bark, the latter will itself be used in the shape of a decoction, a practice with which, in regard to other trees, Orientals are quite familiar.

According to the latest returns, there are more than 21,000 coffee plantations in Mysore, of which Europeans hold nearly 300; but, whereas the total area of estates occupied by natives is 78,000 acres, that of European estates is 33,000 acres, so that nearly all the

larger grants are held by Englishmen, and in many instances several estates are held by the same person.

There is no doubt that the European planters have conferred an immense benefit upon Manjarábád and the adjoining sub-divisions where they have established themselves. The native landholders, averse to the curtailment of their own feudal powers, and fearing the consequences of their agrestic laborers quitting their employ, frequently regard with a jealous eye the colonization of their country by the interlopers. Nevertheless, many of these have won their esteem and confidence. Cases of violence calling for the intervention of the officers of Government rarely occur, and the planters of Manjarábád are, as a body, gentlemanlike and considerate, and in every way entitled to the fullest support which the State can consistently give them. There is little prospect, however, of their ever realising the brilliant fortunes that at one time dazzled their eyes by anticipation.

NAGAR DIVISION.—SHIMOGA.

The Shimoga district contains an area of 4,650 square miles, has a population of 430,000, and a revenue of 167,000*l*. It formed, together with the Kadoor district, which is now separated from it for administrative purposes, the kingdom of Ikkeri or Bednór. It comprises plain country, a submontane tract, and the mahad¹ or purely hill region, the features of all of which differ greatly, as well as the

¹ Kanarese, 'Mala,' a hill, and 'Nád,' a division of hill country.

character of the people who inhabit them. Of its nine sub-divisions, four constitute the malnád proper, namely, Ságar, Nagar, Káulidrug, and Anantpur, while Chennagere and Honáli are mostly open country, and the remaining three partake of the characteristics of the other divisions according to their proximity to or remoteness from the wooded hills of the west or the level plains to the east. The distinction referred to is, however, at best arbitrary, as there is little uniformity in the surface of any portion of the country.

The Chennagere sub-division was formerly in the possession of the Pálegárs of Tarikere, in the Kadoor district, who belong to the Bédar caste, and who built forts here and at Baswapatam, a fertile and picturesque tract adjoining. Their principal temple seems to have been at Santé Bennúr, a town reputed to be the most salubrious place in this part of Mysore. The temple was, however, destroyed by the Musalmáns, who used its stones to construct a handsome mosque of great size on the site. The Pálegár, whose god had been thus insulted, suddenly attacked Santé Bennúr with a force of 1,000 men, massacred all the Muhammadan population, and polluted the mosque with swine's blood, since which desecration it has been abandoned. It was, however, occupied for a time by British troops after the fall of Seringapatam.

In the centre of Chennagere is the Súlékere lake, which, when full, is five miles long and twenty miles round, being probably the finest reservoir in Southern India, except the Kammam tank in the Kadapa district of Madras. It was built, it is said, many hundred

years ago by a courtesan ('Súle,' a courtesan, and 'kere,' a tank, in Kanarese). The local legend asserts that this woman was a king's daughter, who, having formed a connection with some divinity, built, as an expiatory act, the tank, which submerged the town of her father, who cursed her as a prostitute. The work is a very fine one, as the reservoir receives the drainage of twenty square miles, all of which pours into the gorge where it is built. The embankment is of no great length, the defile between the adjacent hills being narrow, but it is of stupendous width, height, and strength, though not quite straight. It has resisted successfully the floods of centuries, but owing to the great pressure of the volume of the water in the tank, the difficulty of properly working with rude plugs the enormous sluices was immense, and the latter in course of time became much injured, and could not be utilised. Of the two sluices, that to the north was called the Siddhana, and that to the south the Basava, and both were in bad order. During the drought, which a few years ago prevailed, advantage was taken of the circumstance to repair the sluices, which a man could pass through with ease, although the first adventurer was encountered by a cobra on entering the northern one. The channels had also fallen into disrepair, and the great extent of land immediately below the tank (reputed to be more than 20,000 acres) was covered by a dense date jungle; so that the vast supply of water afforded by this magnificent reservoir flowed uselessly away to the river Tungábhadrá, near Harihar. When the channels, which are now in hand, are fully repaired, hundreds of

acres of sugar-cane can be grown under them, and the feverish jungle, which is now dreaded by cultivators, will give place to smiling gardens. It is, in fact, one of the few irrigation projects of modern days in Mysore which is likely to prove highly profitable. It is a remarkable fact that, notwithstanding the damaged state of the sluices, and the great force of the water when escaping through them, the embankment has always remained firm and uninjured, a satisfactory proof of the solidity of the structure.

On the western side of the Chennagere sub-division, the Bél fruit is found growing wild, but though abundant and highly astringent, it does not seem to have the same useful properties, when employed to cure dysentery, as the cultivated species. An osier, called the Ambádi, also grows abundantly, from which ropes are made by steeping the plant in water. The fibre is very strong, and is preferred to coir rope. About two rupees' weight is yielded by each plant, and the manufacture is largely exported.

The Honáli sub-division is also a plain country, having little jungle, save in the vicinity of a small range of hills which separates it from Chennagere, while the crops raised in it are similar to those produced to the eastward. The town of the same name, which is situated on the Tungábhadrá river, formerly belonged to an Afghán family, whose representative still resides there. The first Nawáb, a Jamand Afghán by descent, was named Abd ul Nabi Khán, and was an officer of the Court of Delhi. He settled in the Dharwar district, where he, as well as the Sávánúr Nawab, with whom

he was connected, received an estate from the emperor. The two chiefs, as also the Nawábs of Karnúl and Kadapa, took a prominent part in the struggles for supremacy which characterised the troubled period after the extinction of the Vijayanagar dynasty, but the last two houses are now extinct. The Sávánúr Nawáb has held his own, and is still of some local importance, but the Honáli chiefs, after the death of Nawáb Kutab-ul-Mulk during the siege of Seringapatam, sank into insignificance, and now possess little but a barren title. In fact, the Musalmán families which once played so conspicuous a *rôle* in the history of Southern India, have lost all their former importance, and, with the exception of the Carnatic Princes of Arcot, there are but three Musalmán chiefs of any note in the Madras Presidency, namely, the Raja of Cannanore, the Nawáb of Masulipatam, and the Jágírdár of Bangánpilli.

Shimoga, which gives its name to the whole district, is one of those sub-divisions which partake alike of the features of the open country and of the hills, the western and south-western parts being covered with deep jungle. The town contains 16,000 inhabitants, and is the head-quarters of the Nagar division and of the Shimoga district, which has given it a certain importance, though the unhealthiness of the place and the absence of any thriving trade, militate against its population increasing rapidly. The majority of the people are poor, and are greatly under Brahmanical influence. The town is situated on the Tungá river, a fine stream with a rocky bed, which was successfully

bridged about twenty years ago, while, about the same time the sister river, the Bhadra, was bridged at Benkipur, twelve miles distant. The two streams unite at Kúdli, about halfway between Shimoga and Honáli, and previously to their being bridged, the access to Shimoga was very difficult in the rainy season, the rivers being crossed by basket boats, called 'dónis,' a kind of coracle, which is liable to be upset in transit. Although this inaccessibility had a prejudicial effect upon trade, it added, in former days materially to the strength of the Nagar country, while the formidable mountain ranges to the west and the south, were an insurmountable barrier to an invading foe. During the wars with Tippu Sultán, Shimoga was attacked, however, by the Mahrattas, under Parsurám Bhao, who ruthlessly plundered the country, and left marks of devastation from which the people have scarcely yet recovered. The extinction too of the Ikkéri dynasty appears to have operated prejudicially upon the vitality of the whole Nagar territory.

In the eastern parts of the Shimoga sub-division, dry crops are produced, in the centre, both these and rice, and to the west, the latter only. The common Kanarese name for rice land is 'gaddé,' and to this in the central parts, is attached what is called the 'hankal,' on which unirrigated crops are grown, such as various kinds of millet, beans, grain, castor-oil plants, &c. Garden-land, producing cocoa-nuts and betel-nut, is found under tanks, but the latter is of an inferior quality to that grown in the Malnád.

To those who are fond of shooting, Shimoga is a

favourite station, as in the neighbourhood, tigers, leopards, and bears are not uncommon, while bison are sometimes met with; though more rarely than formerly. Spotted deer, jungle sheep, and antelope abound in some places, but the elk does not often come so far to the eastward.

Shikárpur adjoins Shimoga. The northern part borders on Dhárwár and is open, while in the southern part, heavy jungle prevails. It is a fertile sub-division, sugar-cane being grown to a large extent, together with various other crops of a superior kind. In the low jungle, not far from Shikárpur, tigers are common. On the frontier is a magnificent reservoir, called the Máśúr Madak tank, the embankment of which forms the boundary between Mysore and Dhárwár. It was constructed by some influential chief, who conceived the idea of storing up the accumulated waters of the Kumadvati river, which, at this point, cut its way through a gorge in a low range of hills. An Arabic inscription records the repairs effected by the Sávánur Nawáb. The embankment is of immense height and strength (a female having, it is said, been immolated to ensure its stability), and the old sluice of colossal size; but, in course of time, the river, when in flood, burst through the barrier, and carried away a portion of it. Ten years ago the Bombay Government undertook the repair of the sluice, though at a lower level than the original design, and a considerable amount of irrigation is now afforded by the tank to the neighbouring villages of Dhárwár. It is believed, however, that it would be quite feasible to restore the whole

work, as originally planned, in which case an almost unlimited supply of water would be available, the old sluice being perhaps twenty feet higher than the modern one, so that the storage capacity of the tank would be vastly increased, the only obstacle being the submersion of Mysore villages, which would ensue on raising the level of the water-spread.

In the north of the Shikárpur sub-division, near the thriving mart of Siralkoppa, is the ancient town of Belgámi, which was formerly the seat of a Jain principality. There are three temples, dedicated to Kaitéshwara, Sóméshwara, and Tripurahántéshwara, all of which are richly carved, while in the interior of the latter is some beautiful stone screen-work. The architect is said to have been Jakanáchári. It is probable that these temples, which are now devoted to the worship of the god Siva, as appears from their names, were originally dedicated to the worship of the Jain deities, as in the court-yard of the first there are no less than fifteen slabs, elaborately covered with ancient Kanarese characters; the stones in several instances being headed by groups of figures, which from the circumstance that the principal personage is represented in a sitting attitude, cross-legged, are evidently of Buddhistic or Jain origin. All the temples have met with rough usage, apparently from the Musalmáns; but an attempt has been made to rescue the Shásanas from oblivion by having photographs taken of them. There are so few learned natives, however, who have an intimate acquaintance with the ancient Kanarese language, that it is a matter of great difficulty to secure

an accurate translation of these old monuments, and the versions supplied cannot be deemed trustworthy. The ancient inscription discovered in the Bégúr temple, eight miles from Bangalore, was sent to various persons with a reputation for learning ; but none of them could decipher it. It was in the ancient Grantham character, and referred, seemingly, to the victories of a Raja who was represented as engaged in a fierce combat with another chief, one being seated on an elephant, and the other on horseback, amidst a cloud of javelins and spears, hurled by themselves and their followers. This curious monument was purchased by Government, and deposited in the Bangalore museum.

Sórab is another sub-division of a mixed character, the southern portion being covered with thick jungle, frequently found in isolated patches. These forests are called káns, and are partially cultivated with sago palms, pepper vines, and other products. They are generally attached to the holdings of the more substantial farmers ; but the Government has the exclusive right to all large timber trees in them. The northern portion of Sórab is comparatively open, and is a rich country, producing sugar-cane in abundance, as also betel-nut.

All this portion of the Shimoga district was in ancient days incorporated with the territory of the Kadamba kings, who ruled at Banawási, in the Canara district. This town was called Kaumudi ; and near the temple of Madhukéshwara, which is said to be very old, there are eight or ten inscriptions, one of them in the Devanágari character. The Kadamba dynasty

appears, in the earlier centuries of the Christian era, to have been one of the most powerful in southern India, and the position of their capital, Banawási, on the Vardá, was well chosen; but they seem to have succumbed to the princes of the Belál race long before any authentic record is available. Their stronghold was, it is said, Chandraguti, or Chandragupti, so called from a legend that from its height it obscured the moon. It is a fine hill, near Sórab, of considerable height, and well fortified. There is a temple on it dedicated to Renuká, mother of Parasurám, which is deemed very sacred, and where at certain times, under a curious overhanging rock, devotees, both male and female, worship naked.

The town of Sórab is insignificant; but it is one of the few places where sandalwood is carved. There are only a limited number of families who practise this art, the designs being mostly taken from the bas-reliefs on the famous Halibede temple, and other well-known sculptures of the same period. They manufacture boxes, boards fitted for albums, walking sticks, and various other fancy articles, the carving being very minute and delicate, and surpassing the workmanship of Bombay or Canton. The wood is, however, difficult to carve, being extremely hard against the grain, and liable to split with the grain, so that great care is requisite in working it, and the labor is so tedious that few persons will engage in it. It is consequently a very expensive manufacture, boxes 18 inches long and 12 wide costing 20*l.* or 30*l.*, and single boards 5*l.*

Ságar is the largest and most interesting sub-division of the district, the scenery being grand, the people peculiar, and the trade considerable; while it contains the birthplace of the Naiks of Kíladi, better known, from their subsequent capital, as the Bednór dynasty. It is, *par excellence*, a hill country; but, whereas there are heavy jungles on its eastern side, as one approaches the frontier, the forest gives place to a beautiful open region with grassy slopes, called 'shólas,' and meadows called 'jaddu,' interspersed with patches of wood, betel-nut gardens, and rice flats. The Gháts which bound Mysore are mostly covered, however, with thick forests, abounding in haiga, wild jack, and poon trees, round some of which twine creepers, larger than a man's arm, coiling round the trees like gigantic Pythons. Splendid góni trees, larger than the largest oak, afford ample shelter to travellers under their dense foliage. The haral gurigé, or gamboge tree, grows luxuriantly, and wild plantains, closely resembling in appearance the cultivated species, offer a feast to the monkeys which abound on the hills. In the more open places, one sees the superb crimson flowers of the barga, or cotton tree, the red flowers of the polásha, used by Hindus while offering sacrifice, and the pretty white sitálandebu.

In the thick woods, which abruptly terminate on verdant swards, bison are common, and issue forth in the early morn and the afternoon to browse on the rich herbage, while large herds of elk are occasionally seen, trotting or galloping along the paths which they have made on the hill-side. Sometimes packs of

wild dogs, which are very like the jackal, cross one's path in pursuit of deer, which they hunt down in company. In the highest trees is heard the boom of the great langúr monkey, and, more rarely, one sees the pretty black monkey of Malabar. Elephants traverse the jungles in small herds of ten or twelve, and sometimes do immense damage to the rice plants, which they tear up and devour at night to the dismay of the cultivators, who rarely attempt to snare or kill them. Tigers are not common, as they prefer the more open jungle to the eastward; but they sometimes haunt particular hills, and are supposed to be the representatives of certain much-feared sylvan deities. In such cases, they frequently issue from their lair by day, and daringly carry off the cattle grazing on the hill, attacking or killing any herdsman who may have the courage to attempt to drive them away. Temples to the tiger god are met with in some places on the summits of the principal hills. The beautiful little mouse deer is often captured, and the western side of the Ghats produces many varieties of birds rarely met with elsewhere, such as the large red-headed wood-pecker. Jungle fowl abound in all the forests, but are very shy and wary.

The whole of the great Ghát range, of which the Ságar hills form a part, is exposed to the full effects of the south-west monsoon, which rages with fury from June till the middle of August. Its approach is heralded in the early part of April by heavy thunder storms, which burst on the crest of the mountains, and with tremendous roar announce the end of the hot

dry months. During April, and part of May, the weather is changeable, being sometimes cool, but more frequently oppressive. At the end of the latter month, the monsoon sets in, and blows nearly uninterruptedly till August, during which period heavy and continuous rain falls, the country being flooded by formidable torrents which cut off communication for days together, interrupt all trade, and isolate the different villages from one another. A perpetual mist hangs over hill and valley, the climate is damp and feverish, and the Malnád is a detestable place of sojourn to those not habituated to it from early childhood.

After a lull in September, the north east monsoon generally brings with it a few heavy showers; but these rarely last long, and when the weather clears up, the climate is delightful.

Ságar is watered by numerous hill streams, the principal of which are the Vardá, and the Sheráwati. The latter, after a course of about sixty miles, precipitates itself over the falls of Gairsoppa, which may truly be called one of the wonders of the world, for, though the volume of water is less than that of the Kávéri, the immense height of the chief fall is almost without a parallel. The country around is singularly wild and beautiful, the solitude adding a charm to the scenery. These celebrated falls are five marches, or sixty miles from Shimoga, there being a good road throughout, and are exactly on the frontier of Mysore and Bombay. The latter Government has built an excellent rest-house for travellers who come to visit the wonderful cataracts. The approach from Ságar is

very striking when the vista of hills, through which the Sheráwati winds far below, opens to view. The best season for looking at the falls is the cold weather, when the river has subsided sufficiently to admit of one's crossing the stream to enjoy the view from the Mysore side ; but it is at all times a magnificent sight.

On descending the hill on which the rest-house is built, and clambering over about 100 feet of the rocky bed, which, in high floods, is submerged, one arrives at the tremendous abyss down which the river is hurled ; and as the nature of the ground admits of one's venturing to the very verge of the gulf, and peering down to its profoundest depths, the scene before one is truly appalling. The chasm forms a semi-circle of no very great width, notwithstanding its immense depth of 830 feet, down which pours the great Raja fall in one unbroken column. Half-way down, it is encountered by the Roarer, another fall, which precipitates itself into a vast cup, and then rushes violently downwards, at an angle of 45° , till it meets its famous compeer. A third fall, called the Rocket, shoots downwards in a series of jets ; while the fourth, called the Dame Blanche, is an Undine-like cascade, gliding quietly over the mountain side in a sheet of foam. To the natives of the place these splendid works of nature are known simply as the Jóg, a Kanarese word for a waterfall, coupled sometimes with Kúrkani, the name of the nearest village. Gairsoppa is a dozen miles off ; so this name, as applied to the falls, is a misnomer.

The height of the cataract was ascertained in a

manner which evinced much ingenuity and daring. A party of officers of the Bombay navy contrived to fasten a rope to a tree on the further side of the chasm, and, drawing it taut on the Bombay side, launched on it a cradle, in which they placed themselves, and, having hauled themselves out to the centre overhanging the abyss, they ascertained the depth of the fall by letting down a plumb line.

It is possible to gauge the depth by throwing down a stone, and watching till it strikes the pool beneath, about eight seconds being occupied in the fall, but this method is of course uncertain, as it is difficult to fix with precision the exact moment when the bottom is reached. Anyone with a strong head can sit on the edge of the abyss, letting his legs dangle over it, and thus gaze down into the cauldron below ; but nervous people throw themselves at full length on the rock, and peep cautiously over the verge.

To amuse visitors, the natives of the place light at night bundles of hay and throw them down the gulf, which is brilliantly lighted up for a time, the flaming mass gradually disappearing from sight till it seems only a small ball of fire in the abyss. Rockets and blue lights are also thrown in, and during their brief transit, illuminate for a few moments the vast depths, scaring, as they burst, the innumerable pigeons that build in the clefts of the rocks.

The Bombay officers having plumbed the gulf, amused themselves by temporarily turning aside the stream above the Roarer fall, and letting themselves down into the cup into which it is precipitated, break-

fasted there. They left a modest record of their plucky feat in the visitors' book, with a sketch of their operations, which some subsequent visitor had the bad taste to mutilate and disfigure. There is a charming view of the falls from the opposite side of the stream, at a place called Watkin's platform, and the adventurous visitor can also find his way to the pool at the bottom, but the ascent is extremely laborious, and the impression produced by gazing upwards at the cataracts is not to be compared with the enthralling and terrific view from the verge of the abyss.

A few miles north of the town of Ságar, which is one of the great depôts for betel-nut, the staple product of the Malnád, or hill country, is Kiladi, the ancient homestead of the Bednór family. The founder was a Malava by caste, one of the aboriginal races who are devoted to agriculture, and worship the god Siva, and who are common in this part of the country. This individual, whose name was Bhadrayya or Bhadrappa, is said to have discovered in 1560 A.D. a buried treasure, after having sacrificed, as a propitiatory offering, two slaves to his deity. Having visited Vijayanagar, to the king of which capital the hill country owned allegiance, he obtained from the ruling sovereign, Sadásiva Ráya, a grant of the Malnád and of part of the coast, on a feudal tenure.

It is probable that, at this period, there were many petty Jain rulers of local importance, who had partially resisted, owing to the difficult nature of the country, the pretensions of the Anagundi kings. The chief of these was the ruler of Kárkál below the Gháts. His

ancestor Jaindatta is said to have come from Mathura in Upper India, and to have established himself at Kárkal about the year 1300, as an inscription at that place, dated 1333-34, gives his name, his birthplace, and claims for him a Surajbansi descent. His son took the title of Bhairasú Wodiar, a Kanarese appellation, and for some time the family appears to have been feudatory to the Belál sovereigns. But, on the extinction of this dynasty, the Kárkal chiefs, though retaining their Jain faith, were obliged to succumb, nominally at any rate, to the Vijayanagar or Anagundi kings. Thus, an inscription at Bédúr or Háduwalli, in Canara, mentions the name of Dévarasú Wodiar, son of Sangaráya Wodiar, as holding under Krishna Ráya of Vijayanagar in 1522-23. There is circumstantial evidence that this Jain family did come from Mathura, in the fact that their stronghold above the Gháts was called Govardhangiri, on the hill of Govardhan, a place near Mathura, which is well known in Hindu mythology.

Jaindatta, on his first appearance in Mysore, appears to have settled at Hombucha or Húmché, an ancient Jain colony, then at Sisila, and finally at Kárkal. In the fort of Govardhangiri, which is about 1,800 feet above the sea, there is a temple, which was formerly devoted to the Jain worship, in front of which is a curious copper pillar, inscribed on all four sides with Kanarese writing. This, as well as a pair of Dwárpálkás or warders, also in copper, was brought from Gairsoppa, on the downfall of the Jain dynasty which had long ruled there, and deposited at Govardhangiri which was

esteemed a place of great strength. It is in the remotest corner of Mysore, and has rarely been visited by Europeans. It stands on a promontory, the rock on all sides being precipitous, save an approach from the south-east, which is limited to a narrow neck of land on which are two causeways called *Sará*, strongly fortified by outposts called *úkhads*, and with tremendous ravines on either side. A difficult path then leads down to a third causeway, above which towers up the fort on one side, while on the other a rugged and devious pass, commanded for some distance by the fortress, leads down to the plain country beneath. The fort is in fair repair, but is now deserted and overgrown with jungle, though the old pass is still used by traders, who carry down to Gairsoppa on pack-bullocks the rice grown in the upper country, which finds a ready sale. The road is frightfully steep and rough, and it is a marvel how any laden animal can traverse it; yet 50,000 bullocks yearly descend and ascend it, carrying down grain and bringing up salt for consumption in the *Malnád*.

The annexed pedigree gives the succession of the Naiks of Kiladi, down to the time of the subversion of the family by Haidar Ali.

When Bhadrappa had received the investiture above referred to, he took the name of *Sadásiva* after his royal master, and began to strengthen his position by erecting a fort, but his successor, disliking Kiladi as a residence, transferred his capital to *Ikkéri*, a town a few miles south of *Ságar*, where are still to be seen a few traces of the fort and palace built by this chief.

But, in 1639-40, Sivappa Naik, who was conducting the administration as regent, deeming Bednór to be the most eligible seat of government, owing to the strength of the position, fixed upon that place as the ruler's abode, and the dynasty reigned there for more than a hundred years with considerable prestige. Sivappa Naik ascended the throne in 1648, and besides conquering the whole of the hill country, including the small fiefs held by the Jain chiefs, won for himself much renown as a ruler. The Vijayanagar dynasty had by this time become so weak, owing to the incursions of the Musalmáns and the revolt of the Mysore Wodiar, that Sivappa Naik had no difficulty in asserting his independence, and in overrunning the Malnád, but it is more to his credit that he was the first of his race to introduce a settled form of government, some of the traces of which exist to this day.

The rule of the successors of Sivappa Naik appears to have been wholly devoid of interest, although they retained their possessions in the hill country in despite of the rising power of the Hindu sovereigns of Mysore, with whom they frequently waged war. The chronology attached to the pedigree now given, is somewhat doubtful, as there are various versions of the descent of the successive chiefs, but the writer has in his possession the following grants issued by them, with the dates attached.

	A.D.
Venkatappa . . .	1600
Sivappa . . .	1651
Bhadrapa . . .	1671
Baswappa . . .	1697
Chennammaji . . .	1699
Sóurascákhara . . .	1726
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Two of these grants, those by Sivappa and Bhadrappa, are written on palm leaf, and the rest on paper, while they all refer either to assignments of land and money to particular individuals, or to the nomination of the grantee to certain offices, for which a consideration had been paid to the sovereign.

In 1763, the dynasty was subverted by Haidar Ali, who stormed Bednór, and seized the vast treasures that had accumulated there, from the time of Sivappa Naik. The Rání Vírammaji, with her adopted son Sómasék-hara Naik, fled to Belálraidrug, a strong fortress built by one of the old Belál kings at the head of the Kúdú-lúkal pass, but, being surrounded by Haidar Ali's troops, she was taken prisoner and sent to Madagiri in the Toomkoor district, where she shortly afterwards expired. Her adopted son is supposed to have been killed, and the rule of the Naiks of Kiladi thus came to an end.

The family were by caste Sivabhaktaru, that is, devotees of Siva, whose worship still prevails throughout the hill country, and all the high offices in the country were held by people of this persuasion, although the Naiks made liberal offerings to Brahmans. Since the restoration of the Hindu Rajas of Mysore, when the Malnád came for the first time under their direct rule, the Sivabhaktaru or Lingáyats have lost all authority, their places having been usurped by Brahmans, who now hold most posts of importance.

The Kiladi family distinguished themselves by planting along the roads which led to their capital avenues of the Dhúpada tree (*Vateria Indica*, or black

dammar). These superb trees, which will not grow in the plain country, excite the admiration of all visitors to the Gairsoppa falls, and will long remain to testify to the civilisation of the extinct dynasty. They yield a gum, and grow luxuriantly from young shoots in their native locality, but are not found on the Ghát ranges.

It is not known what mode of assessment prevailed in the Malnád prior to the time of Sivappa Naik, but, as there are few villages in the country, it is probable that, as at present, it was divided into farms, called wargs, a certain number of which comprised what was, for the sake of convenience, called a village. The farmer held, besides rice land and betel-net gardens, a certain proportion of forest and grazing, for which he paid a lump sum to the state, and, subject to the periodical payments, had the power of selling and transferring his holding, a right unknown in the plain country, where, as in most parts of India, the sovereign is considered the proprietor. It may be safely asserted that the existence of tenant right was never acknowledged by the old rulers of the soil in the plains, the occupants, excepting those holding land irrigated by tanks or wells and a few privileged proprietors, being regarded as tenants at will, who could at any time be ejected, their land being given to others. At the present day, if unirrigated land is required for railways, or other public purposes, there are few native rulers who would consider that anything more is necessary than to remit the assessment on the land, compensation to the occupant being deemed absurd. But, in the Malnád, or hill country, as also

in Manjarábád, in Coorg, and on the Malabar coast, the proprietorship of the soil is vested in the farmer, and in the case of the latter, that is, Coorg and Malabar, it is known by the name of Jama or Janam tenure, signifying a birthright.

The farmers of the Malnád hold tenaciously to their ancient rights, and some of them pay from 100*l.* to 200*l.* yearly rental, but their position is not so good as it was in former days. The climate during the rainy season is very severe, and labor in the rice fields is extremely trying. All agricultural operations were consequently carried on by the Holiars, a low caste, of hardy and active habits, who were serfs on the farms, and whose ancestors had from generation to generation lived on the estates to which they were attached. They are identical with the agrestic kinds of Manjarábád and Coorg, and their present freedom is much resented by their masters, whose estates are often only partially cultivated, owing to the difficulty of procuring laborers, when high prices and tempting offers from coffee planters allure away those upon whose exertions in the fields the prosperity of their farms depends. Such Holiars used to receive barely 4*s.* a month from their feudal superiors, together with a blanket and some clothing, and presents on marriages and holidays, whereas planters pay them 8*s.* or 10*s.* monthly, so that the temptation to desert their masters is well nigh irresistible.

Sivappa Naik, in order to ascertain what assessment the land of the Malnád would bear, cultivated under his own eyes various descriptions of soil, noting the

quantity of seed sown within a given area, the out-turn of each crop, and the value at the selling rates. He then fixed the Government share at one-third of the gross produce, which is nominally the proportion determined in most modern settlements in India, and prescribed the rental payable by the several qualities of land. The basis of the system was the quantity of seed required to sow a certain extent of land, this mode of calculation being known as the *Bijwari*, from the Sanskrit word '*Bīja*,' a seed. The actual assessment was called the '*Shisht*,' and the total rental of a farm or village the '*Bérīj*.' The valuation appears to have been moderate, but the equitable assessment fixed by Sivappa Naik was soon disturbed by his successors, who enhanced the sum payable, by adding various extra charges called '*Pattī*.' It was not difficult to find a pretext for these extortions on charitable grounds, or on the plea of defensive operations ; but the result was that, in the time of Haidar Ali, the extra charge amounted to so large a sum that the *pattī* stood to the *shisht* in the proportion of $1\frac{1}{4}$, or thereabouts, to 4, or an addition of about one-third to the proper rental. This was no doubt far in excess of the real value of land, and, in consequence, the revenue commonly fell into arrears, while the balance, which yearly accrued on the uncultivated portions of the farms, was held like the sword of Damocles over the head of the unfortunate proprietor, who, moreover, was unable to resign portions of his holding without throwing up the whole farm. Of late years, permission has been accorded to resign what cannot be cultivated, and the introduction of the

revenue settlement according to the Bombay system will speedily remedy existing defects and discrepancies ; but for the moment, the Malnád farmers are certainly not so well off as their fellows in the plains. This is, in a great measure, owing to the paucity of agricultural labourers, but also because the majority of the farmers are in the hands of money-lenders.

The most remunerative produce of the hill country is betel-nut, from which the Mysore State yearly derives an income of about 45,000*l.* in the shape of excise. The original outlay on a betel-nut garden is however heavy, and it is said that sixteen years elapse before the trees yield any profitable return. The gardens are generally formed between hills in a position protected from the winds, where there is an abundant supply of water, of which there is no lack naturally for the most part in the Malnád. The trees are planted at regular intervals of from twelve to twenty feet, eighteen and a half feet being the ancient Ikkéri standard, and the ordinary nominal mode of assessment is to fix a certain valuation on each 1,000 trees ; but a comparison of the ruling rates shows the existence of a confused and arbitrary taxation, varying in every portion of the district in the most perplexing manner. In fact, the difficulty of remedying the abuses which had grown up in a long course of years was so great, that it was wisely resolved not to attempt any tinkering on uncertain data, but to leave the revision to the regular survey, which would apply a remedy on a well-defined and recognised basis.

Other reasons have combined to affect unfavourably

betel-nut cultivation. The Mysore produce pays an excise duty,* whereas that of Bombay does not. There is no apparent reason why an article of pure luxury should not pay an excise, as tobacco does in England, and the sum raised (45,000*l.*) is too large to sacrifice heedlessly; but the Mysore farmer naturally grumbles at the immunity from taxation enjoyed by his Bombay neighbours.

Again, most of the cultivators are in the hands of money-lenders called *Sútigidárs*, who advance, or pay on behalf of the farmers, the Government demand, taking the crop. The prices of betel-nut for the season in the low country at *Wálájápett*, Arcot, and other places, is not fixed till May or June, when the whole extent of the year's crop is known, as well as its quality; but as the instalments of Government revenue fall due long before this time, the cultivator had either to dispose of his produce at a great disadvantage, or to borrow money in order to meet his obligations. This has been remedied by postponing the instalments to a time when the selling rates in the Madras Presidency have been ascertained.

The betel-nut of the Malnád, called '*adiké*' in Kanaresé, and '*supiári*' in Hindusthání, is a very elegant endogenous tree, shooting up quite straight to a height of sixty feet, the fruit growing in bunches immediately underneath the spreading leaves at the top of the tree, like cocoa-nuts. The nuts are gathered by men, who

Nagar betel-nut of the first quality pays a duty of 2*s.* 6*d.* on the maund of 24 pounds; the second quality 1*s.* 6*d.*; and the third 9*d.* In the plain districts, the duty is only 6*d.*, but the nut grown in them is very inferior.

swing themselves from one tree to another without descending, so that no time is lost in collecting the produce, which, after being boiled and split in two, is sent away in the winter months to the plains. In the intervals between the betel-nut trees, other products, such as jack-fruit, limes, plantains, &c., are grown, while the pretty pepper-vine is seen, twining round the lofty betel-nut, so that the appearance of the plantations is very picturesque, and brilliantly green. By far the best betel-nut is grown in the Malnád of the Kadoor district.

As there are few cart-roads in the hill country, the betel-nut is generally carried on pack-bullocks and donkeys, of which large droves are brought in the cold weather months by gangs of Lambádis and Korchars, two of the wandering tribes, who have the reputation of combining with their more honest calling a predilection for thieving and gang robbery. The principal depôts are Birúr in the Kadoor district, and Tipatúr and Gubbi in the Toonkoor district, where reside the more wealthy merchants, who export the nut beyond the Mysore frontier.

In the jungles which line the western ranges of the Ságar sub-division certain tribes of Mahratta descent used to carry on a species of cultivation called kumari, which is now strictly prohibited. It was their practice to fell the trees on a hill side, and after burning the jungle, to sow millet and some other crops which require no irrigation. The return is large for a year or two, but the destruction of valuable timber is great, and the ground requires to be constantly changed.

The principal castes in Ságar are the Haiga or Havika

Brahmans, who hold a great many of the betel-nut gardens, and are a grumbling and discontented people; the Halépayaka, who, besides being agriculturists, have a good reputation as soldiers and sportsmen; the Holiar or hereditary serfs, above mentioned; and the Jains, of which interesting people a few members are found near the old passes of Govardhangiri and Hinni. They live in a very simple fashion, each on his own estate, but exercise considerable authority over their retainers. They export rice largely to the towns on the coast, and some of them are in easy circumstances. Their great desire seems to be to keep the Brahman officials at the furthest practicable distance, while few of these delicate gentry care to penetrate the wild and difficult country where the Jain farmers still preserve a faint trace of the former ascendancy of their race. The country, however, on their side, produces little but rice, and some pulse, the Jains never touching animal food of any description. They are not a powerful race; indeed, all the people of the hill country are very inferior to the dwellers in the plains, in point of physical appearance and strength. This may, to some extent, be accounted for by the prevalence of fever, which, at certain seasons, is very common, and generally attacks all new comers, so that, to the people of Bangalore or Mysore, service in the Malnád is equivalent to banishment, or to life in a penal settlement.

The simple races who live in this remote and inaccessible part of Mysore are ignorant and superstitious, and hold in reverential awe the spirits of the woods. In marching through the country one frequently sees

in the heart of the forest singular sheds erected over deserted white-ant hills, inside which are deposited numerous little horses of wood and clay, many of which have riders on them. Such a shed is called a 'jetga-mané,' or spirit-house, and is dedicated to the local deity, Bír Dévaru, or Nágappa, in whose honor a festival is held yearly in the month of February, when the curious hobby-horses referred to are offered to propitiate the sylvan snake-god, to avert murrain among cattle, and to secure offspring. It is not improbable that serpents do often take up their abode in old ant-burrows, and are therefore feared with good reason. These strange temples of nature are revered by the Jains among others.

The sub-division of Nagar closely resembles Ságar, but is more hilly, and less easy of access. Nagar, the capital of the Kiladi or Ikkéri princes, originally bore the name of Bidurúru, or bamboo-town, from 'biduru,' a bamboo, and 'úru,' a town, and is still surrounded by thick forests of this useful tree. That which constituted its strength in olden time, namely, its secluded and strong position, has in these days proved its bane. When there were no roads anywhere, and, consequently, no carts, all the produce of the country was exported on pack-bullocks, which, with immense labor and many casualties, managed to scramble down the natural gorges in the hills, which here and there, in the most difficult places, were paved with flights of steps. At the present time the plain country is covered with a net work of roads, but the communications in the hills are worse than they used to be, as the old passes have

never been kept in proper repair since the subversion of the Ikkéri dynasty, while the gradients on them are so severe, that it is impracticable to convert them into roads fitted for cart traffic. Three new Ghát routes have, indeed, been opened in the Shimoga district, namely, the Gairsoppa, Kolúr, and Águmbi roads, and these are of great service; but the internal communication is still defective, and cultivators who live in immediate proximity to the old passes, prefer to use these, steep and rugged though they be.

The principal of these passes is Haidargarh or Hosangadi, about twelve miles from the town of Nagar, the worst portion of which is so frightfully rough, steep, and slippery, that it is a marvel how laden bullocks can possibly climb up it. This particular point is called the 'Áne Jeri,' or Elephant's Drop, from a tradition that one of these animals here fell over the precipice. There are remains of fortified places at the summit, and at various convenient places on the pass, which made the approach to the capital well-nigh impracticable to an enemy, while these outposts constituted also the toll-gates, where duties were levied on all exports and imports. It has recently been proposed to make a new road over the hills near the Haidargarh pass, a good line with an easy gradient having been traced for the purpose, and the points of departure and arrival being the same as those of the ancient route. This will be of great benefit to the country, but the engineering difficulties are not small, while labor is hard to get.

The town of Nagar presents a melancholy picture of decay. It is said once to have had 100,000 inhabitants,

but, after its capture by Haidar Ali, it gradually dwindled away, till it has become an insignificant village, containing only 300 houses. Its prosperity depended so intimately on the presence of the Ikkéri prince and his court, that the extinction of the rule of that family and the subjection of the territory to the Seringapatam ruler, had necessarily a depressing effect upon the people and upon trade. The town in 1763, when it was stormed by Haidar Ali, was undoubtedly wealthy, and a rich booty was acquired by the conqueror, which laid the foundation of his future fortune; but there is no trace now of former grandeur, except a few ruins of the palace and deserted gardens. The place lies in the centre of a basin of thickly-wooded hills, at a few points in which there are openings communicating by steep and rough-paved steps with the country beyond, so that no wheeled vehicle can enter the town. Fortifications crest all the hills, and a second line of outworks at some miles' distance gave further security to the capital. In troublous times, such as formerly prevailed, it may well be imagined that traders resorted in large numbers to a capital which afforded them ample protection, so that it became the chief mart, not only for the rice, but also for the betel-nut cultivation of the hills. It is impossible to restore its lost prestige, but something has been done of late years to assist trade by opening new roads, and it has been proved that an excellent approach to the town can be easily made, at no great cost.

The town had several gateways, of which one was named the Delhi, and another the Kodiál or Mangalore

gate. Of the latter an amusing story is told that, on the late Raja's visiting Nagar, on his return from a pilgrimage to Udipi on the coast, the Amildar, or local official, being apprehensive that his highness's elephant could not pass through the gate, broke down the upper portion. Unfortunately for this zealous individual, the Raja made his entry in a palankeen instead of on an elephant, and the Amildar was publicly flogged for having acted without orders. Worse punishments than this were, however, inflicted in the time of the Ikkéri chiefs, for one may still see, on the so-called Shūla battery hill, a hole in the ground, in which was inserted a pole for impaling criminals, who were hoisted up and exhibited *in terrorem* to the whole population. It does not appear, however, that the Ikkéri princes were more tyrannical or despotical than their neighbours; and the memory of some of them, and particularly of Sivappa Naik, is still preserved with respect in the country, while the people were probably in better circumstances under their rule than when subject to the Musalmán sovereigns of Mysore, or even to the late Raja's government.

About ten miles north-west of Nagar there is a remarkably fine peak called Kodachádri, 4,111 feet above the sea, and a conspicuous landmark. The mountain is more than 2,000 feet above the level of the villages below, and is clothed with splendid forests, but the ascent is very steep indeed in one place near the foot. When ascended by the writer the barometer stood at the bottom of the hill at 28·10 at 8 A.M., and on the summit at 10 A.M. at 25·92. Bangalore having a mean

of 27° , representing a height of 3,031 feet, Kodachádri is consequently 4,111, as remarked. The view from the top of the hill, which has a bluff appearance from a distance, though it is as sharp as a knife in reality, is very fine, commanding a long stretch of the great Ghát range, a considerable portion of Canara, and a wide view over the Malnád. The ascent is about three miles, and the mountain is easily reached from Nágá-wádi, the head of the Kolúr Ghát, where there is a rest-house for travellers, and whence it is only four miles distant. It is a peculiar feature of the highest peaks in the Mysore Gháts that the summit is a narrow ridge, with a precipice on either side,—so narrow indeed is the top of Kodachádri, that in some places the ridge is only 12 feet across. As in many other instances, the stones on the top have magnetic properties, and at once affect a compass, if held over it.

A small isolated strip of country in the Nagar subdivision, called Hanar, belongs to the British Government. It was given as an endowment to the Kolúr pagoda in the Canara district, but, being an integral part of Mysore, ought not to have been included in the schedule of territories assumed by the English after the fall of Seringapatam in 1799.

The people of Nagar resemble those of Ságar, but there are few Jain farmers of note, though there is an old colony of this sect at Húmcha, where their priest resides.

A very rough march of fourteen miles over broken and stony ground, and with numerous ascents and descents, takes one to Kaulidrug, which gives its name to

the sub-division south of Nagar, though the present head-quarters are at Tirthhalli, a flourishing town on the river Tungá and on the Águmbi Ghát road. A great part of the march is paved, but, however convenient this may have been in former days to people on foot, carrying heavy loads in the rainy season over slippery ground, the mounted traveller finds to his disgust that the broken and uneven pavement soon causes his horse to cast his shoes, and as there are no farriers in the hill country, he must, if he has not learnt the trade, content himself with walking, leaving his steed to be led. In truth, so bad are the paths, except along the main lines, in the Malnád, that even pack-bullocks cannot traverse them, and the beasts of burden in use are the men of the country.

The old town of Kaulidrug is prettily situated on a lake, above which towers an ancient fort of considerable size and strength, built by Sadásiva Naik, though fable assigns its construction to the mythical Pándavas. There is a curious block of stone in the old palace, eight feet long and seven feet wide, called the 'Ráni's Cot.' It is well carved, and has on it an inscription showing that it was made in the year Bháva (1694 or 1754, probably the former). The isolated position of Kaulidrug in the centre of a difficult country has led to its abandonment, Tirthhalli having taken its place. Its ruins and those of Árgá testify to its former importance, while the beautiful avenues of the Dhupada tree give an attractive appearance to the country, which is naturally rich, producing excellent betel-nut and abundance of rice. To the eastward are fine forests of teak, which

clothe all the sides of the hills down to the Tungá, which, at Tirthhalli, only forty miles from its source, is already, owing to its numerous affluents, a formidable river, and difficult to cross except in the dry season. At that time of the year one can step over the great boulders in the bed, the difficult places, where there is a rush of water, being temporarily bridged over by benevolent Brahmans, partly out of charity, and partly to enable pilgrims to perform their ablutions in the sacred stream, from which they themselves derive a profit. There are two maths, or monasteries, close to the town of Tirthhalli, so that every facility is afforded to devotees to comply with their religious obligations.

The natural productions of Kaulidrug resemble those of Nagar, but, in addition to sandalwood, which is found in the more open parts, though of inferior quality to the Mysore wood, the coffee-plant begins to make its appearance. There is a prejudice on the part of the natives against growing this plant in the country farther north, arising from a superstitious feeling that its cultivation will bring them bad luck, nor have the few farmers who have ignored their fears been very successful, as the soil and climate appear unsuitable.

Those who possess betel-nut gardens bestow great pains in fencing in private woods, which are strictly preserved for the sake of the leaves of the trees growing in them, these being extensively used in manuring the betel-nut. Such enclosures are known by the name of Hádia and are numerous, evidencing careful cultivation on the part of the proprietors. In singular contradistinction to this, one cannot but com-

ment upon the reckless way in which the people in all parts of the country suffer their cattle to stray into the gardens of European coffee-planters, a loose practice which they carefully guard against when their own interests are concerned, as above brought to notice. Coffee has not been planted with much success in Kaulidrug however, as the jungles are too dense to the east, and the Gháts near Águmbi are fearfully exposed to the full force of the south-west monsoon, which brings a deluge of rain with it. In the forest ranges which here bound Mysore, cardamoms grow wild, as also cinnamon, but the latter is of a poor description and not worth cultivating.

In Kaulidrug, the majority of the landholders of influence are Brahmans of various sects, the worshippers of Siva or Lingáyats being few in number, while there are no Jains of importance.

The Anantpur sub-division is not specially interesting. Part of it is covered by thick woods, and there are magnificent avenues in it of the Dhúpada tree. Some of the finest villages are held by Brahmans on a rent-free tenure, the grants having been made many hundred years ago by the Vijayanagar sovereigns, and being mostly on copper plates. One, in the possession of the Brahmans of Gautama Agrahár professes to have been given at Harihar by Janméjaya, son of Parikshit of the Sómavansi tribe and of the royal race of Hastinapura or Delhi.

The town of Anantpur is on the high road from Shimoga to the Gairsoppa falls, and is encompassed by thick bamboo jungle which, beautifully green as it is,

soon becomes monotonous, while it has the reputation of being extremely unhealthy.

KADOOR.—(*Kadúur.*)

The Kadoor district has an area of 7,023 * square miles, a population of 262,000, and a revenue from all sources of 99,000*l*. It contains only seven sub-divisions, of which three, Koppa, Wastára, and Lakkuwalli, form the Malnád or hill country, while the other four, namely, Chikkamugalúr, Kadoor (*Kadúr*), Tarkere, and Bánáwár are comparatively open country, though even in these there are several ranges of low hills. In the mountain tracts, the scenery is exceedingly fine, and is probably in its savage grandeur as picturesque as any part of southern India. Three of the higher hills in it are more than 6,000 feet above the sea.

The Koppa sub-division is intersected by the Tungá river, which is here, near its source, a beautiful swift-flowing mountain stream, of considerable depth in the rainy season, and abounding in fine fish. It runs past the celebrated shrine of Sríngiri or Sríngagiri, where resides one of the most venerated Hindu priests. This Guru, whose name is Narsingháchári, is the successor and representative of the famous sectarian Shankaráchári, whose doctrines are widely spread throughout southern India, and who is said to have exterminated the Jain religion. Owing to the extended influence which he possesses, the Swámi is called by his dis-

Not reliable.

ciples the Jagat Guru, or the teacher of the world, his followers asserting for him a superiority to all other religious preceptors. He is the venerated high priest of all Hindus holding the Smárta faith, whose doctrines are handed down in writing from recollection (Smriti), as distinguished from mere tradition (Sruti). The principal tenet of the Smártas is that everything in the world is illusion or máyá, and that there is no reality in what we see, which led a sagacious Brahman, who was asked to contribute towards the expenses of the Sringiri Guru, to observe that, if all the world was illusion, the Guru himself must be an illusion, and therefore that it was absurd to expect him to pay anything to a non-entity.

Narsingháchári is an ascetic and a celibate, living very simply, his diet being, it is said, exclusively milk. His manner and address are good, and besides having a great reputation as a Sanskrit scholar, he speaks with fluency Kanarese, Tamil, and Telugu, and has a fair knowledge of the Mahratta and Hindusthání languages, having, in his younger days, travelled much. He wears a tiara like the Pope's, covered with pearls and jewels, said to have been given to him by the Peshwa of Poona, and a handsome necklace of pearls. On his feet he has sandals covered with silver, with the usual peg between the great toe and the next toe. He is about seventy-five years old, and has adopted as his successor a boy to whom he has given what is called the 'upadésa,' that is, the religious instruction in the sacred rites which qualifies him to assume the functions of Guru. This youth accompanies him in all

his periodical tours, receiving all the tokens of respect which are due to the successor of so famous a preceptor.

On these circuits, Narsingháchári travels in great state, riding in an adda palankeen, that is, one which is carried crossways, thus preventing any other conveyance from passing him in a narrow road. An elephant is always in attendance, for the sake of effect, and a numerous cortège of Brahmans and disciples accompanies the Guru wherever he goes, all the Hindu inhabitants of a town being obliged to turn out to welcome him on arrival, a mark of respect from which even the Raja himself is not exempt.

On the few occasions when he has visited European officials, it has been necessary to receive him either under a tree or in a pandál (a temporary erection of boughs and leaves supported by poles), as nothing would induce so holy a personage to enter a house or a tent which has been polluted by the presence of Mléchas, or outcasts, as all Europeans are in the eyes of Hindu priests. The building where he receives return visits from Europeans is a stifling little hole, which no doubt needs extensive purification afterwards, but he is very polite, and, though he never shakes hands, that being out of the question, he generally presents consecrated rice and cocoa-nuts colored with turmeric, which is considered a high honor. An amusing story was told of his visit to the writer in 1864, to the effect that various dishes of meat and other unorthodox food were presented to him, which, by a few magical words, he changed into fruit and

flowers, a fiction for which, of course, there was no foundation.

As a mark of his rank, he is accompanied when he travels by an honorary guard of ten men of the Mysore Horse, a distinction which, however gratifying it may be to his pride, is of little use in these peaceful days for his defence, while it is rather provocative of a collision with intolerant Musalmáns.

The Sringiri Math is in the centre of a fertile tract, which is held rent-free, having been bestowed on a former Guru about 400 years ago by one of the Vijayanagar sovereigns. It has a rental from all sources of about 5,000*l.*, besides which the establishment holds several isolated villages, and the Guru receives 1,000*l.* a-year in cash from the Raja. Notwithstanding this large income, the Math is said to be in debt, in which respect it does not differ from other similar institutions. To replenish his empty exchequer, Narsingháchári is in the habit of making frequent and protracted tours, in order to levy contributions from his disciples; but he complains greatly of their want of faith in these perverse times, and of the stinginess shown by them in their donations.

Leaving Sringiri, one passes through a neat village called Vidyárányapur, inhabited by Brahmans, all the houses nearly being painted red, and, following the course of the Tungá, arrives at Nimár, where an adventurous officer formed a coffee plantation under the Súji Gudda, or Magnet Hill, in the heart of a very wild country. The scenery is lovely, but wild, and so difficult are the communications and so scanty the

means of subsistence, that nearly all the trade is in the hands of two Brahmans residing near the Kig mountain.

A very rough and difficult march of nine miles, over rocks and stones and numerous small streams, takes one to Kerré, a village of twenty houses, and the last inhabited place towards the great Gháts. There is an old pass here, under the bluff side of the Wolkonji hill, but it is in a frightful state and is little used.

A final march of nine miles, with many steep ascents, leads to Gangá Múla, the source of the Tungá and Bhadra rivers. The exaggerated account given by natives of the difficulty of reaching this spot, has led to a general belief that it is inaccessible, and to a wild fable that the two rivers issue from the tusks of a boar, the hill where they rise being called the Varáha Parvat, or boar hill, from a tradition that it was visited by the boar incarnation of Vishnu. It is in truth a wild country, and has a desolate grandeur about it, seeming to be the end of the world. On every side tower up magnificent mountains, spreading for leagues in every direction, and covered with immense forests, while nowhere can one detect the faintest trace of human life, either in the shape of houses or of cultivation. Prominent among the higher hills are the Kudurémukha to the south, the beautiful Kalasa peak, and an immense mass of mountain called Angrikal. Ascending the Varáha Parvat, one reaches the spot where trickles out the tiny stream of the Bhadra, while, in another part of the hill, issues its sister the Tungá, their sources being held in great veneration by the

few pilgrims who have had the courage to penetrate these wilds. The two streams meet about 100 miles from their joint source at Kúdli in the Shimoga sub-division. There is a third stream, the Nétrávati, which natives imagine to rise at the same place as the other two; but this is an error, for, as it flows westward towards Mangalore, it is obvious that it cannot run up hill, and that its source is on the other side of the Ghát range.

A pious pilgrim, many years ago, being desirous of leading an ascetical life in this wild region, commenced building a temple, and had already erected a dwelling for himself, when some marauding Moplas from Canara, climbing the mountains and discovering his retreat, pillaged his house, so the unfortunate man quitted the desolate spot, leaving behind him the ruins of his abode, and the unfinished temple, of which the foundations still remain, with an image which he brought from Kalasa.

The head-quarters of the Koppa sub-division are at Hariharapur, a flourishing town on the Tungá river, which, however, is unbridged, so that during the rainy season, the rapid stream, with its high banks, is a formidable obstacle to traffic. Hariharapur is on a second road to the Águmbi Ghát, running through the northern portion of the Kadur district, and meeting the other line which passes through Tirthhalli, at the town of Águmbi.

A trip of four marches through a wild but most beautiful country, takes one from Hariharapur to the southern limit of the Nagar Malnád, part of the line

being in the Koppa and part in the Wastára subdivision. As one ascends the steep hills which lead to the great saddle that separates the Tungá and the Bhadra, one enjoys splendid views of the fine mountain scenery which gives such a charm to a tour in the west of Mysore, while virgin forests of grand timber trees are contrasted with the rich betel-nut gardens which on all sides meet the eye. The woods abound in birds, including hornbills, woodpeckers, parrots, doves, jungle fowl, and a beautiful little bird with two long white tail feathers, which utters a shrill cry of 'trêt, trêt.' Mouse-deer, and the large red squirrel are common. In the thick mists which hang about in the early morning in the vicinity of the bamboo forests which shut in the Bhadra, one sees myriads of spider webs glistening in the dew, some of them of immense size.

The climate is notably damp, so much so indeed that at Bugunji, one of the principal places where the excise on betel-nut is levied, the people, during the rains, keep all their grain and other perishable articles in immense long boxes, like exaggerated coffins. Fever is rife at certain seasons, and the country is dreaded by those not inured to it from early childhood. To a delicately nurtured native of Bangalore, the tremendous forests, full of wild beasts and devils, and the terribly steep hills, each apparently loftier than the other, which he is obliged to climb, are a source of unmitigated disgust and terror, while he is cut off entirely from his little luxuries, and, instead of travelling at ease in his favourite bullock coach, must trudge the whole way.

Several years ago, an excellent trace of a new road was made between the towns of Hariharapur and Wastára, but the project was not at the time carried out. Recently, it has been revived, and there is a fair prospect of its being successfully accomplished; but it is an engineering task of no small difficulty, for not only does the road run over spurs of hill 4,000 feet above the sea, but the river Bhadra, the Sítá Holé, and several other smaller streams are crossed, which, in the rainy season, are all mountain torrents with a furious current. Such, however, are the attractions of trade, that, even at the present time, notwithstanding the difficulty and terrors of the route, some 50,000 pack bullocks, laden with betel-nut and rice, annually traverse it; while, thanks to some recent improvements, one solitary cart is said, with extreme pains, to have reached Báléhonúr from the north, that is, half way to Wastára from Hariharápur.

The forests contain the fragrant champaka, (*Michelia champaka*), nandi (*Lagerstræmia microcarpa*), honi (*Pterocarpus marsúpium*), bité (*Dalbergia latifolia*), and other fine timber. Besides these well-known trees there are many others which attract attention, and among them the picturesque Sanhalli Bhógi, which has a white flower, and the Chetumbé Bhógi, a fine tree, with wide-spreading top branches like a yew. In the denser woods, tigers are rarely met with, but they frequent the lower jungles in the neighbourhood of villages, and occasionally commit great ravages among cattle.

The Koppa sub-division, though naturally rich and

fertile, is in a depressed state, owing to the arbitrary manner in which the rental of the betel-nut gardens has been levied, during a long course of years, at the caprice of the local officials, and also to the impoverished state of the landowners. Unlike the cultivators in the plains, who can procure with facility at the adjoining markets all that is not produced on their land, including such articles of dress as they may need, the agriculturists in the hills of Koppa, having hardly any produce but the betel-nut grown in their gardens, which few of them are able personally to export, are obliged to borrow money for all their wants from the wealthy merchants who take the crop off their hands. Many of them complain that they have nothing beyond rice to eat, water to drink, and fuel to cook with, and that, having long been entirely in the hands of the money-lenders, whose terms used to be 24 per cent. interest yearly, they have not the means to procure the simplest luxuries. Their condition has been of late much ameliorated by the suspension of the Government demand till a period beyond the close of the official year, so as to enable them to dispose of their crop after the selling rates at Wálájí, Arcot, Vellore, and other places have been ascertained, but a long time must elapse before they can get rid of the incubus of the heavy debt which now presses on them. Nearly one-third of the Government revenue is still paid by money-lenders, but the monopoly which left all the cultivators in the power of two or three individuals has ceased, so that, with the increasing competition, the rate of interest on money lent is reduced to one-half of what it was formerly.

In the plain country, the agriculturists frequently carry their grain on their own carts to distant markets, thus realising a handsome profit, without the intervention of any agent. But, in the case of betel-nut, which is moreover a precarious and delicate crop, capital is needed for the costly enterprise of transporting it beyond the limits of Mysore, after paying the excise due to the Government. When, however, the system of roads now in hand is completed, there is little doubt that wealthy traders will bring their carts into the hill country, and purchase direct from the owners of gardens, who will then reap the fruit of their industry, and repay the loans which now are as shackles round them. The three great wants of the Malnád were good communications, an equitable assessment, and payment of the Government demand at times which are convenient to the cultivator. The last of these requirements has been already met, and it is to be hoped that the other grievances will shortly disappear, as a good system of communications has been devised, which only needs funds to carry it out, while the revenue settlement department, which is already at work in the Sórab sub-division, will apply an effectual and sure remedy to the existing inequalities of taxation.

The greater part of the betel-nut grown in South Koppa finds its way, by Wastára, to Chikkamugalúr and Belúr, whence it is exported eastward. All the rest is sent to Bírúr in the Tarikere sub-division, where reside many merchants of substance. It is calculated that about 60,000 maunds (the maund being 24 lbs.)

are sent to Birúr, and 20,000 in the other direction, the total exports from the single sub-division of Koppa in an average year being thus 80,000 maunds; the excise on which is collected at five principal stations.

Proceeding due south from Bugunji, and crossing the Sítá river, one reaches Nítlé, the excise station. The scenery at this gorge is singularly picturesque, and quite alpine in character, a splendid mountain called the Áne Gudda, or Elephant Hill, towering up on the right hand. Beyond this, there is a considerable ascent, through a grand forest, to the Sítá Kaniwé or gorge, and, after passing the ruined town of Hosapatan, one reaches the Ghanté Venaikana Kaniwé, the top of the saddle that separates the Tungá and Bhadra rivers, and the boundary between Koppa and Wastára, which latter sub-division one here enters. A good deal of coffee has been planted along the line of road, but, with rare exceptions, that grown in Koppa is not of such good quality as that produced farther south.

At Báléhonúr, the second stage from Haiṛiharapur, an extremely difficult mountain path leads W.S.W. to the secluded Kalasa Mágani (Mágani is a name given in the Malnád to a portion of a Táluq, or sub-division, which in the plain country is called a Hóblí). This curious region is quite unique, both the country and the people having many peculiarities. A concise description of it is given in the following Kanarese saying—

Múru Sávira Varahá
 Áru Sávira Gudda
 Hanádu Sávira Paisách
 Kádella Champaka
 Úrolla Heggadé

which, being translated, signifies—

Three thousand pagodas (i.e. 10,000 rs. revenue)

Six thousand hills

Twelve thousand devils

In every thicket the Champaka (a tree famous for its fragrant flowers)

In every village a Heggadé (a Jain Headman).

The inscription is not inappropriate, save perhaps the devils, though the people of the country are firmly persuaded that these are as thick as they can stand, and, as in the Sagar country, one frequently sees sheds in the jungles, dedicated to Daiva Kuppina, or Panjuwalli, a sylvan spirit, who, in his malevolent qualities, seems to rival the Bír Dévaru of that region. A series of severe ascents and descents, through thick forests, takes one to the Bird's Pass, 4,200 feet above the sea, where are the remains of a barrier which, in olden time, must have made the road nearly impassable.

Descending with much fatigue to the Bálé stream, one reaches a small village, near which is a splendid view of the superb Kalasa peak, called, from its pre-eminence, the Mèrti Gudda, that is, the mountain above all. It is 6,500 feet above the sea, and after a toilsome climb up its steep sides by the 'Windy Gorge,' one revels in a view which surpasses all one's expectations. On every side tower up hills of various shapes and sizes, stretching far away to the horizon, and presenting a wonderful spectacle of wild sublimity. At the foot of the steep ridge which runs up to a sharp point forming the actual peak, the barometer at 10.30 A.M. stood at 24.22. This point is called the Tural Bágalu, or Tural Gate, and is in a gap between the Mèrti Parvat and another hill to the south, and a very tough

pull of twenty-five minutes takes one hence to the summit, the higher of two peaks, between which there is a dip. The writer's barometer being only adjusted to 6,000 feet, became deranged after ascending beyond that height, and the altitude of the mountain is therefore only put down approximately at 6,500 feet, which is probably, however, below the mark.

In a clear day, one can see the great Kumár Parvat in Coorg, a distance of fifty miles in a straight line, the fine Kodachádri hill in the Nagar sub-division a like distance, while to the south-west is the magnificent Kuduré-mukha, which is really the highest mountain in Mysore. The top of Mêrti is quite bare, but its sides are clothed with fine forests, in which are splendid specimens of the champaka tree, so much esteemed by natives for its fragrant white flowers, while one sees beneath one in secluded nooks and sheltered vallies stretches of paddy land in successive layers, one below the other, and numerous gardens of betel-nut, which, in this remote corner, attains an excellence surpassing that of any other place where the fruit is grown. The superiority of the nut of Kalasa is attributed to its ripening in the hot weather, which hardens it. It is smaller than the ordinary nut, is of a deeper color, and is considered to have a far finer flavour, so that it fetches a higher price in the market. The sides of Mêrti, where the nature of the ground admits of it, are cultivated in a series of terraces, in which abundance of rice is grown, with a little coffee, which however does not succeed well, owing to the humidity of the climate.

About fifteen miles south-west of Mêrti, but twenty miles by any road practicable for ponies, is Kóté Kán, or the Kuduré Mukha hill, the latter name having been given to it by the people of the coast from its resemblance to a horse's head, when seen from the sea. The mountain path to it leads by the Jain estate of Samsé to the Bangar Baligé, or Somáwati hill, a bluff-faced mountain with a perpendicular drop, between which and the adjoining Brahma Parvat issues the Kádigal or Sómawati, one of the affluents of the Bhadra. From this point there is a good road or path from Nágúr in Canara to the top of the mountain, made by the officials of that district, who have built a house on the hill as a pleasant retreat in the hot months. It is however in Mysore territory, as there is no practicable ascent on the western face of the mountain. It is some 200 feet from the house to the summit, which is about 6,800 feet above the sea, and is not only the loftiest hill in Mysore, but probably the highest between the Himálayas and the Nílگیرis. It commands a remarkably fine view of the Kalasa Mágani, as also of Manjarábád, and a considerable portion of Canara; while, in the far distance, one sees the pleasantest sight of all to the exile, namely, the sea, shining brightly to the westward in the rays of the setting sun, recalling visions and thoughts of home.

In assuming the altitude of this fine mountain to be about 6,800 feet above sea level, it may be observed that three miles from the house the barometer stood at $24^{\circ} 15'$ at 7 A.M., and that, allowing 300 feet per mile for the ascent, the latter half of which is very

steep, the house referred to would be at an elevation of $5,881 + 900 = 6,781$.* Adding 200 feet to the summit, the elevation would be 6,981, or more than the height just assumed.

Extremely fine views are gained all along the crest of these gháts, between Gangá Múla, the source of the Tungá and Bhadra, and Balálraidrug, the boundary of the fastness of hills within which the Kalasa country is enclosed. Charming as the country is under a clear sky in the bright sun, it is a frightful region to dwell in when the periodical rains pour down the mountains in countless torrents, rapidly swelling and rising, till tiny brooks become impassable rivers, and the wretched inhabitants scarcely dare emerge from their houses. All the devils are let loose at this time, and from June till October have it pretty much their own way, tormenting the people with fever, and the cattle with murrain. The -superstitious inhabitants, from the highest to the lowest, dread these sprites, and, it is currently asserted, offered human sacrifices to them in days gone by. Nor can one be astonished that a primitive race, far removed from civilisation and imbued from their earliest youth with fear of the gnomes and bogies that haunt the woods, should still place implicit faith in the efficacy of sacrifices.

The principal proprietors in Kalasa are Jains, and Námdár cultivators who reverence Vishnu. Who the old inhabitants were it is hard to say, as accounts re-

* The mean of the barometer at Bangalore, based on many observations, is 27° , its height above the sea being 3,031 feet at the commissioner's flag-staff. Taking this as the fixed point of departure, 1,000 feet had been allowed for each degree registered by the barometer.

garding them differ. Some assert that the country was held by Bédars and Kormars, and that the Jain Chief of Kárkál, Bhairasú Wodiar, invaded it from the north, dispossessing the old rulers ; but it is more probable that the present Jain landholders are the descendants of chiefs who, after the subversion of the Halibede dynasty, were driven into these remote hills, where they could defy the malice of their enemies.

The leading Jains are called Heggadé, and their wives Heggaditi, and, though no longer wielding absolute authority, have such great local influence that no one, without their aid, can move through the country. The chief of the Jain landholders, the Samsé Heggadé, is a man of substance, paying 200*l.* yearly to Government, and resides in a large farm, which, with its extensive out-offices and barns, greatly resembles a respectable farm in Europe, though to a person accustomed to the ordinary Indian village with its small mud houses, the contrast is striking. Such houses present a solid wall to the force of the south-west monsoon, having no windows on that side, but there is usually a court-yard in the centre, into which the gutters from the thatched roof empty themselves. In the house and barns are stored up all food, forage, and other articles needed to carry the family safely through the season of heavy rains, and the farmer is rarely without a supply of fire-arms for the defence of his house against chance robbers, and of his cattle against wild beasts. Near the residence of the proprietor one sometimes sees a temple dedicated to Sántuáth, or some other Jain incarnation, the officiating priest being of the Viswamitra, or other

brahmanical caste. The idols in the temples are of black stone, the figures standing erect, with their arms hanging down at their sides.

The Samsé Heggadé has a grant given to him by Vénkatádri Naik of Balam, to which Kalasa for some time belonged, but long before the Aigúr chiefs or even the Ikkéri princes were heard of, Kalasa was a famous place of pilgrimage, as being near the source of the sacred Bhadra. This fine stream, here also called the Samp Holé, passes near the Samsé estate, running under forests filled with magnificent trees, creepers with immense leaves, and a profusion of orchids, and makes its first appearance in civilised life at Kalasa.

The Kalaséshwar temple is one of the neatest buildings of the kind in the province, although not beautiful architecturally. It is ascended by a long flight of steps nicely painted, and is surrounded by a strong wall as if it were a fortification. In the court yard there are twenty-six stone shásanas in Kanarese (one with the date 1132 Sáliváhan on it), and one in Nágari, while the Brahmans possess also two grants on copper plates. The institution has no doubt a great antiquity, and has large resources, both in money and land, but the priests are exacting landlords. It is to the credit of the people of Kalasa that they have established a grant-in-aid school, which promises to be beneficial to this remote part of Mysore.

The tourist, retracing his steps to Báléhonúr, above mentioned, proceeds south to Baswanakotta, crossing the Bhadra on a rude raft made of súpiári or betelnut trees. In the jungles beyond, he will perceive

some comical wooden figures with grinning mouths, like rude toys, representing Mariamma, the small-pox deity, and her younger sister. They are supposed to exercise a potent influence in averting the scourge of small-pox. At various places on the road too, are to be seen stones called másti-kallu, which are commonly believed to be commemorative of sattis performed by faithful widows.

Beyond Baswanakotta is a fine hill called Kanchinkal-drug, so called from its bold face resembling bell-metal, 'Kanchu.' The fort on it was built by Vir Balál, one of the kings of the Halibede dynasty, who constructed Balálraidrug, and is a strong place, though it has been deserted for a hundred years. It commands the approach to the Kalasa Mágani from the east, as also the route to the north. After crossing the Hakki Makki pass, which is 5,000 feet above sea level, one descends into the less mountainous country near Wastára, to the west of the great Bába Budan hill. Near the village of Ánúr is a remarkable hill called Madakal, or Mú-rakal, one of the heights of which terminates in a singular knob, which some facetious planters nicknamed 'Cannon's nose,' from a fancied resemblance to the nasal organ of this gentleman, who was the first European to establish a coffee plantation in this part of Mysore. He formed another fine estate at Bálúr, a few miles distant, and since his time numerous other gardens have been opened near the sources of the Hémáwati river, the produce being sent out of Mysore to the western coast by the Kodekal or Umbrella Ghát, so called from a curious rock on the road resembling that useful article.

The coffee grown here is of fine quality, except in some estates near the Gháts, where the climate is very damp and the winds blow with great violence. All the eastern side of Wastára consists of steep hills and narrow valleys, rice being grown frequently on the sides of the hills, which are cut away in successive layers for cultivating purposes. The headmen are well off, proud of their ancient privileges, and fond of appearing in public with umbrellas and other insignia, granted to their ancestors by the old chiefs of the country. The town of Wastára is wholly unimportant.

The Lakkuwalli sub-division is traversed throughout its length by the Bhadra, which, near the town of Lakkuwalli, runs through a gorge, where it has been proposed to construct an immense reservoir, in connection with the works of the Madras Irrigation Company. Whether this stupendous project will ever be carried into execution, it is premature to say, but, considering the nature of the ground, the great force of the river at the narrow pass, and the dread unhealthiness of the jungles, it may safely be asserted that the project would cost an immense sum (not less than 300,000*l.* probably), and entail great sacrifice of life. As the river flows between deep banks, flanked by high hills, any irrigation channels taken from the head dam could not be utilised till they have passed over a considerable stretch of country, while the Mysore frontier is more than sixty miles off, so that, either the channels would run unprofitably to waste over this great distance, or an arrangement must be made with the Mysore State that the villages in its territory should have the first claim to the

water, in which case, the certainty of the supply to Her Majesty's country below would be endangered. The imposition of a water cess by a private company in a foreign state would be a hazardous venture, yet, unless this be done, it is highly improbable that the project would be profitable, considering the large outlay required for constructing the head works. It may be observed moreover that, as a large tract would be submerged by the reservoir, including several villages, there would be a heavy bill for compensation.

Lakkuwalli is one of the teak-producing sub-divisions of Mysore, but most of the older and finer trees were felled many years ago, necessitating the formation of fresh plantations, which, however, promise well. A thick jungle stretches from the north to the south up to the slopes of the great Bába Búdan mountain. This remarkable hill was called in former days Chandra-dróna, but derived its present appellation from a Musalmán saint, who lived and died on its summit, and who is reputed to have brought from Arabia the coffee tree, which he planted near his dwelling, whence it gradually spread to other parts of the country. His successor, Ghaus Sháh Kádiri, resides near the grave of the saint, which is in a dark cavern, that is occasionally lighted up at night for the benefit of visitors, who wish to show respect to the memory of Bába Búdan. Ghaus Sháh has a good house at Búdannagar, where the climate is delightful, and streams of the purest water issue on every side. He has extensive plantations of coffee, held free of rent, in recognition of the service rendered by his predecessor, and is consequently in easy circum-

stances, and much respected, not only by those of his own creed, but by the whole surrounding population. When he leaves his mountain abode, he travels in a palankeen, a mode of conveyance little used now in Southern India, where the bullock coach has superseded it, but still adhered to by a few people of rank.

The Bába Búdan mountain is in the form of a horse-shoe, the ends fronting the west, and its highest peaks, called Mulaingiri and Kalhatti, attain an altitude of 6,300 feet. It has a very fine appearance from the south, the country on that side being open. In the centre of the space enclosed by this magnificent hill is a densely wooded tract, called Jágar, much feared for its unhealthiness, as it lies at the bottom of a cauldron, surrounded on all sides by lofty mountains, except where the swift-flowing Bhadra rushes by it to the west, thus completing its isolation. In this jungle tract there are numerous small hamlets, a great deal of coffee being grown by the leading Gaudas or headmen, who are wealthy and independent. The forests produce, besides fine timber, which is, however, not easily removable, the lac insect, and the Kapila powder of the *Rottleria tinctoria* tree. Elk are found in numbers on the mountain, affording good sport, while bison are occasionally met with, and tigers sometimes cross the hunter's path.

On the Kalhatti peak is a house built for the accommodation of the European officials, and beneath it, at Santaweré, are some fine coffee plantations at an elevation of 4,000 feet. In the vicinity a plantation of cinchona trees has been formed, which promises well.

Several thousand plants of the *Succirubra* species have been raised, of which 2,000 have been distributed among the planters and leading native proprietors of the country around. There is every prospect of this plantation proving a great success, as the elevation and climate seem both to be suitable; but in the absence of any local means of extracting the quinine and other essential properties of the bark, it is probable that the natives will content themselves with using the bark itself as a febrifuge. But, in any case, the dissemination of the cinchona tree will be a great blessing in a country where fever of a bad type commonly prevails, and where the price of quinine now places it beyond the reach of the native community.

Chikkamugalúr, though a small sub-division, is one of the richest in the province, being abundantly watered by streams from the Bába Búdan mountain, to the south of which it lies. The town of the same name is one of the most thriving places in Mysore, carrying on an extensive trade with Bangalore and Madras, but it is an unpleasant residence in the rainy season, being much exposed to the force of the south-west monsoon. It is connected with Shimoga by a fair road through the lower hills; but the stupendous Bába Búdan mountain, and the difficult ranges of hills already described, offer an almost insuperable obstacle to the communications with the north and east.

Though badly wooded, and apparently bare, the sub-division produces fine wheat, sugar-cane, rice, gram, tobacco, castor-oil plants, and other crops, the best being raised in the black soil about Sakaraipatan,

an ancient town, said to have been built by Raja Rukmángada Rao, of whom nothing is known. It is connected with Chikkamugalúr by a difficult pass called the Írané Kaniwé, practicable, however, for carts. Four miles west of the town is the Madaka tank, one of the largest reservoirs in the province. This splendid sheet of water is of considerable depth, and the sluice is ingeniously constructed so as to carry off the mud accumulated in the bed of the tank. From the escape issues the Avati stream, which, being joined by the Véda that waters Sakaraipatan, forms the Védávati, and flows eastward through the barren Chitaldrug district.

Bánáwár, the next sub-division, is in the open country, and is not specially interesting, though good tobacco is grown in it, and there are very fine groves of the date palm, which are utilised in making toddy. There is a curious old gun in the fort, called Ráma Chandra, which is supposed by the people, if worship is paid to it, to be efficacious in curing stomach-aches.

The Kadoor (Kaḍúr) sub-division gives its name to the whole district, and the town is one of the healthiest places in the province, being in a fine open country 2,400 feet above the sea, and commanding a grand view of the Bába Búdan mountain. The crops raised are the same generally as those grown in Bánáwár.

Tarikeré is also one of the sub-divisions in the plains, but portions of it are covered with wood, and the low hills contain much scrub jungle, in which tigers and other wild beasts are common. One of these beasts, which used to infest this part of the country, as well as

the adjoining sub-divisions, is said to have killed 200 persons, carrying off the agriculturists in broad daylight as they ploughed their fields, and committing such ravages among gangs of labourers on the roads as to deter them from working. A reward of 50*l.* was offered for the destruction of this man-eater, but, though frequent expeditions were made to hunt him, and he had been more than once wounded, it was never shown that he had been killed, though this was inferred from the fact that he has not been heard of for some years.

At Tarikeré itself tigers often made their appearance, and an amusing story is told regarding their boldness. Two gentlemen, who were travelling, stopped at the rest-house, and ordered dinner. The first course was brought in and disposed of, but a long time elapsed before the second was brought. At length one of the gentlemen, tired of waiting, got up, and going into the veranda, called out to his servant, who was in the adjoining cook-house, enquiring the cause of the delay, upon which he received an answer that tigers were prowling about between the rest-house and the out-offices, prepared to carry off any servant who might incautiously show himself. It was said that a tigress and three cubs were thus lying in wait for their prey.

The people of Tarikeré are a stubborn and refractory race, and ill-disposed to submit to the authority, either of the Government or of their own headmen, who possess little influence in their villages. The greater part of the sub-division was formerly held by Pálegárs of the Bédar caste, who, after the extinction of the

Vijayanagar dynasty, conquered a considerable tract of country, up to the borders of Chitaldroog, which was also in the possession of Bédar chiefs. They were turbulent and disaffected in the days of the late Maharaja, and took advantage of the misrule practised by His Highness's Brahman officials, to instigate the people to revolt. Both Bédars and Lingáyats, which latter class included most of the influential landholders, cordially hated the Brahmans, and resented their ascendancy. The unpopularity of the Government was, however, in great measure owing to the faulty system of renting out large tracts of country to the highest bidder, a practice which led to great oppression and discontent, the renters being generally outsiders, and as rapacious as they were venal. In 1830, dangerous symptoms of disaffection showed themselves, and in the ensuing year all the country side was in open revolt, holding large indignation meetings, called locally 'Koot.' The Raja's officials vainly attempted to suppress the rebellion, notwithstanding that severe measures were taken under his immediate orders, and at length it became necessary to call in the aid of British troops. The Tarikeré Pálegár, Sarja Hanumánappa Naik, offered a strenuous resistance, which he continued till 1834, when he was seized and hanged.

The Government of India attributed the rebellion entirely to the Raja's mismanagement, and consequently, in 1831, took the reins of power out of his hands. The action of Lord William Bentinck in this matter has often been questioned, for though the Raja was engrossed in pleasure, and in the hands of sycophants

who played upon his wilful and stubborn nature, it does not appear that he intentionally oppressed his subjects, or that he ever did actually fail to pay the subsidy due to the British Government, while it is certain that the people of that part of Mysore where disturbances broke out were indifferently loyal and prone to disaffection.

It is further to be observed, that the manners and language of the Nagar population differ considerably from those of Mysoreans generally, and show a closer affinity to those of the ryots of Canara, where about the same time an insurrection broke out. In both cases oppressive taxation was the alleged ground for the discontent which prevailed, a feeling which was certainly fomented by the Tarikeré Pálegár, as also by a pretender to the Nagar throne, called Búdi Baswappa.

The character attributed to the Tarikeré people by natives of other parts of Mysore is confirmed by Mr. Stokes in a very able report on the old Nagar division, and is certainly true at the present time.

The professional stranglers, called Thugs, forty years ago were as formidable in Tarikeré as tigers are now, but were entirely suppressed, many being hanged, and others imprisoned for life, of whom a few old men are still to be seen in the Bangalore prison. The crime is now rarely heard of, but seems to have been known as early as 1800, for, in the old records at Bangalore, mention is made of the capture of a gang of thugs, who buried their victims in some deserted temples at Krishnarájpur, eight miles from Bangalore.

The present generation, however, at that place are wholly ignorant of the evil repute attaching to it, and have never heard the story, though a detailed account was given at the time of the disinterment of the murdered persons.

There is considerable variety in the crops raised in the Tarikeré sub-division, according to the respective prevalence of black and red soils, the existence or absence of woods, and the supply of irrigation, which is somewhat uncertain, as large tanks are scarce.

The Tarikeré iron is of good quality. The ore, having been reduced to powder and sifted, is smelted in furnaces filled with heated charcoal, underneath which a pair of bellows is worked. When the iron melts, it passes through the charcoal by a hole in the side of the furnace underground. The cost of manufacture is about 9*d.* a maund, which sells for about 1*s.* 6*d.* Such iron is extensively used for agricultural implements, a portion of it being sent to other sub-divisions, and the total out-turn yearly exceeds 1,000 maunds.

CHITALDROOG. (*Chitaldrug.*)

The Chitaldroog district has an area of 4,205 square miles, a population of 378,000, and a revenue of 97,600*l.* It is, *par excellence*, the 'drug (droog) shime,' or hill country, the surface being covered with hills, although few of them attain any great height. In the centre of the district there is a quadrilateral, twenty miles square, containing a most difficult hill tract, with only a few villages : a bare and rugged region, which has

never been scientifically surveyed, and which is only interesting to the geologist. Indeed, more than half the district is a wretched country, with little cultivated ground, and deficient in water. The rainfall is surprisingly small, being in certain sub-divisions in some years only ten inches, and as the soil is in many places very light, and wholly dependent on a good monsoon season, the people are not unfrequently in great straits. Anyone standing on the top of the great Bába Búdan mountain in the Kadoor district, and looking westward towards the ocean, sees beneath him a richly wooded and fertile country, with never-failing streams and heavy fogs, holding the moisture in suspension over the hills; but if he turns round and looks eastward, nothing meets his view but barren rocks, scanty cultivation, and a parched-up soil, with only a few stunted trees. It is difficult to account satisfactorily for the remarkable change thus exhibited within a distance of not more than fifty miles, especially as at Bangalore, which is considerably further east, the rainfall in the south-west monsoon is invariably much heavier, and during the year the total fall aggregates thirty-five inches on an average. There is therefore, probably, some peculiar property in a great mountain like the Bába Búdan in diverting the rain-clouds.

The people have done what lay in their power to avert distress by excavating tanks where this was practicable, several of these works being of large size; but many have been breached, and in the course of years, many more have silted up, owing to the friable nature of the sandy soil. In such cases, there is

nothing for it but to elevate and strengthen the embankment, and to raise also slightly the escape-weir, excavation of the bed being both costly and impracticable. In fact, this latter process is never expedient, except where the tank is in a town, in which case the raising of the embankment and the extension of the water-spread would be hazardous, or even impossible.

The Government has for many years had under consideration the formation of an immense reservoir, at a gorge called the *Mári Kaniwé*, at the point where the river *Hagri* or *Védáwati* issues from the eastern side of the quadrilateral above mentioned. This stream has its source in the *Madaka* reservoir underneath the *Bábá Búdan* mountain, and, though there is rarely much water in it, it is occasionally swollen during the periodical rains, and rushes through the gorge referred to in a large volume and with great velocity. Nearly seventy years ago, the people of the neighbourhood pointed out to Dr. Buchanan, when he was travelling through Mysore, the eligibility of the site for a grand reservoir, but the work was one of too great magnitude to be undertaken by the late Maharaja's Government. Years rolled on, and the matter seemed well nigh forgotten, when it was again revived by the superintendent of the division, now General Dobbs. Since that time, levels have been taken, contour lines have been laid down at 60, 80, and 90 feet above datum, estimates have been framed, and everything seemed to be in a fair way for prosecuting the work, when differences of opinion arose among professional officers regarding the embankment, the sluices, and the waste-

weirs, and the question still hangs fire. It is calculated that in the basin of hills behind the gorge, sufficient water could be stored to irrigate 50,000 acres, the drainage area of the reservoir being about 400 square miles. The work would cost probably 150,000*l.* when completed, but, if eventually carried out, it will be a signal boon to a country which for many generations has been subject to visitations of famine that have greatly impoverished the people.

In former days, the Chitaldroog district was much exposed to the depredations of the Mahrattas, whose principal leader, Parsurám Bháu, ruthlessly plundered the northern part of the Mysore province. It was no uncommon thing for the whole population to desert their homesteads, leaving their houses, and carrying with them all their portable property, while, under the appellation of the 'Valasé,' they wandered about the country till the invaders retired, and circumstances enabled them to return to their native villages. The remarkable affection displayed by Indians towards their homes is perhaps unequalled in any country, the dreary barren hills of the Chitaldroog district being as much prized by the people as if they were a paradise upon earth.

It is not improbable that this portion of Mysore may have been less sterile formerly, as on many of the hills traces are to be seen of forests cut down long ago. In fact, old records mention the existence of fine timber where such has wholly disappeared, owing, no doubt to the reckless way in which the cultivators have cut down whatever they required for agricultural imple-

ments, regardless of the destruction caused to young trees and saplings. No one ever thought of planting new trees to replace those that had been felled, and so, as population increased and agriculture spread, the few remaining forests rapidly disappeared. The denudation of trees under which the district suffers has probably had much to do with the prevailing drought, there being scarcely any vegetation to arrest the passage of the monsoon clouds, which float onwards, without depositing their valuable contents.

In the year 1866, the crops failed generally throughout the province, most of the tanks running dry. In the Chitaldroog district especially, wide-spread distress prevailed, the cheapest grain selling at 8 or 10 pounds the shilling, or about ten times its price in fair seasons. As the labouring classes receive only about 7s. 6d. a month, and much less when working for their own people, the poor, with their families, suffered greatly; and, notwithstanding the stimulus given by Government to the importation of grain, and the number of relief works designed to give employment and wages to distressed localities, it is believed that many persons perished. It is to be observed, however, that the higher castes, even though in indigent circumstances, will not perform manual labor, while it often happened that able-bodied men would not work in making roads and repairing tanks, unless in the immediate vicinity of their own homes. Subscriptions were readily raised through the province, all officials who were able to do so contributing a portion of their salary, while wealthy merchants aided liberally in the

good work, so that the distress was much mitigated. Although oriental notions regarding the duty of charity differ from ours, and although they rarely give money to the needy, they are not backward in distributing grain and other food, and during the famine-year their assistance was freely rendered. The late Maharaja maintained an open kitchen at his own expense, and behaved with marked liberality and bounty.

Little is known regarding the history of the Chitaldroog district prior to the time of the Vijayanagar dynasty, although it has been surmised that the Kadamba Rajas, who ruled at Banawási in North Canara, extended their sway over this portion of Mysore. No remains have, however, been found to warrant this belief. There is abundant evidence, though, of the power of the Vijayanagar or Anagundi kings, of whom numerous vestiges are found at Hampé in the Bellári district adjoining Mysore. They were celebrated for their rich benefactions to Brahmins, and their names will be deservedly handed down to many future generations in connection with some of the valuable irrigation channels in Mysore, which were undertaken during their rule.

At Harihara, where there is a large temple dedicated to the combined deities Vishnu and Siva, one may see, in the courtyard of the shrine, more than twenty Sásanas, recording grants of land made by the Vijayanagar sovereigns, most of which have been maintained till the present day. All through the Chitaldroog district, similar grants are found in temples, though nowhere are they so numerous as at Harihara,

owing to its position on the sacred Tungábhadrá, a fine river, which has recently been bridged at this place at a large outlay. Harihara is on the Bombay frontier, and only 1,800 feet above the sea.

During the ascendancy of the Vijayanagar family, an individual of the Bédar or Bhoi caste, left his home at Jádikaldrug near the shrine of Tirupati, and settled at Haleúr, near Chitaldroog. The Bédars are an active and hardy race, sportsmen by profession, and inured to war and athletic sports. They do not, however, bear a high reputation, and there is a common Kanarese proverb 'Bédana sanga bédá,' i.e. do not associate with a Bédar. Their advent in Mysore was about the year 1475, but they do not seem to have acquired much importance till 1634, when Kastúri Rangappa Naik, the head of the clan, formed the design of building a fortress at Chitaldroog, a hill well adapted to such a purpose, it being very strong by nature.

The Naik immediately set to work, and, under his directions, the many crags which form the drug were girt round by strong walls and projecting battlements. From this vantage-point, being secure against attacks from outside, he commenced to seize all the country round, and in a short time annexed a territory yielding a revenue of between 40,000*l.* and 50,000*l.* He defied the Mysore Raja, who was then beginning to conquer the rest of the country, and his successors remained in undisturbed possession till the time of Haidar Ali, who resolved to reduce the stronghold, and accordingly besieged it. The Bédars, under their chief, Madakere Naik, made a brave defence, and opposed

the whole force of the Musalmán leader with such effect that he was obliged at first to raise the siege. In 1778, the ensuing year, the place was again invested, and, notwithstanding a firm resistance, was at last taken, owing to treachery on the part of some Musalmáns belonging to the garrison, who were won over by Haidar Ali. Since that time, the Pálegárs have sunk into insignificance, although the family is still respected by the Bédars of the country, who regard them as their natural leaders, and assist them when in need with money. Thirty years ago, when a few of the Pálegárs showed a rebellious tendency, the Bédar clan readily mustered to follow their standard. From the Red Battery, on the summit of the hill, there is a fine view of the picturesque cluster of rocks beneath, and of the wild country in the neighbourhood, but beyond numerous fortified crags and a sorry building, misnamed a palace, there is little to attest the influence formerly enjoyed by the Chitaldroog Naiks.

In the vicinity of Chitaldroog is the Múragi Math, where resides the high priest of the sect of Lingáyats, who, as their distinctive mark, invariably wear, suspended round the neck in a silver box, the lingam, or emblem of the god Siva. They are wealthy and influential, being keen traders, but rarely enter the service of the State, and despise government education, regarding as useless any education, beyond a mere knowledge of writing and accounts. They are found in great numbers at Dávangere, a large town north of Chitaldroog, which carries on a considerable trade in cloths and grain with the Bombay districts. They hold

tenaciously to their own tenets, and invariably resist the pretensions of the Brahmans, with whom they have frequent collisions at the great processions of either sect, both parties attempting to force their way through the quarters of towns inhabited by their adversaries, by whom they are as stoutly resisted.

Of late years, the jealousy which actuated rival sects in Mysore has somewhat abated however, and serious affrays between members of the right hand and the left hand, as the contending members of the lower castes are called, are of rare occurrence. In former days, when Colonel Wellesley commanded at Seringapatam, the quarrels were so fierce as to call for the interposition of the military. In Southern India, faction fights between the Shias and Sunnis, the rival sects of Musalmáns, are little known, for so much Hinduism has been grafted on the orthodox belief, that the Moharram, which is properly a season of mourning, is observed in Mysore by Musalmáns as a time of rejoicing, when they give themselves up to dancing, acrobatic performances, and all manner of mummary. It is true that these amusements are sternly reprobated by the puritanical Wahábis, who inculcate a rigid adherence to the letter of the Korán, but Musalmáns generally fondly observe the Moharram saturnalia, which the Government rather encourages, as being free from any bigotry which might unsettle the minds of the people.

Musalmáns are essentially intolerant, though powerless now to inflict any serious injury upon Hindus. A few years ago when the high priest of Sringeri, the most venerated Guru of Southern India, visited Ban-

galore, the driver of his elephant, which formed a part of his following, beat his kettle-drums defiantly in front of one of the principal mosques in the town. This was sufficient to excite the ire of the true believers, who assembled in great numbers, and pelted with stones the Hindu procession. Fortunately for himself, the Guru was in a palankeen, and escaped the shower of missiles, but he was compelled to beat a hasty retreat, while it was found necessary to call out a party of sepoys to assist the police in preserving order, and in restraining the fanaticism of both sides. A very small spark is sufficient amidst such inflammable materials to kindle a fierce flame, but the principle of non-interference, except when a breach of the peace is imminent, has been productive of the best effect. Formerly, the Government used to prescribe the particular limits of contending sects, and to prohibit one from invading those quarters of a town where the other resided, but this custom only fanned the flame, and prolonged the quarrel.

One of the principal grounds of dispute was the assumption by particular priests, in contravention of alleged former practice, of the right to carry in procession certain insignia, such as a gilt umbrella, or a palankeen borne sideways. The latter privilege, which was tantamount, in a narrow street, to stopping the way, was only enjoyed, and this under special orders from the sovereign, by the Srīngiri Swāmi, who strenuously objected to the pretension of any other ecclesiastical dignitary to exercise it.

Disputes regarding the unauthorised use of religious

insignia, not unfrequently find their way into the civil courts, and are sharply contested, not only by the rival priests, but by the whole of their flocks. In fact, the influence of the leading Gurus is still very great, and the exactions which they levy from their followers on their tours of visitation are often heavy. It is their custom to wander about the country for months together, during which time they receive neophytes by stamping them on the breast and shoulders with the seal of initiation into the sect, while, in return, they expect handsome donations from their disciples, which, in the case of government officials, generally amount to a month's salary. Whenever the funds of the Guru fall low, this course is resorted to to replenish his exchequer, his visit being anticipated with more dread than pleasure, for, if he takes a fancy to any town, and resides in it for some months, his disciples find his constant presence rather onerous.

When the Srīngiri Swāmi visited the late Mysore Maharaja, he was lodged in handsome quarters, and received about 30*l.* a day for his expenses, besides various gifts of cloths and other articles. In addition to this, whenever His Highness paid his respects to this incarnation of the deity, as he was reputed to be, he was, by custom, obliged to make the Śāshtānga Pranām, or eight-fold prostration, consisting in throwing himself at full length before the Guru, and reverently touching the ground with his forehead, breast, shoulders, hands, and feet, a mode of salutation anything but palatable to a sovereign far advanced in years. It may be said, however, in favour of this Guru, and of many others,

that on the occasion of pilgrims visiting them at their monasteries, they entertain all comers free of expense for a certain number of days, a practice which during great festivals entails heavy expenses. Indeed, most of the religious establishments in Mysore are in debt, notwithstanding their periodical quêtes.

In the Madras Presidency, a great blow has been dealt to Hindu temples by the Government altogether abstaining from interference with their management, and by its directing the nomination by the people themselves of churchwardens, to look after the interests of the establishments. This policy, though it is said to have resulted in peculation of the funds and in the decay of the temples, is undeniably sound, and no exception to it could legitimately be taken by Hindus; it being no part of the duty of government officers to manage their temples for them. In Mysore, owing to the country being administered in trust, on behalf of the Maharaja, such a course was not practicable. The difficulty was, however, met by nominating the Hindu assistants in each district to superintend the endowments, and to exercise a general control over the management of those religious establishments to which the State contributes funds.

Four miles south of Chitaldroog is a hill called Jogi Math, about 3,700 feet high, which is well adapted for a sanitarium, having a good climate and a fair supply of water, while it is well wooded. Most of the districts in Mysore have, within easy reach of the headquarters station, high hills, to which the officials can betake themselves during the hottest season, a precau-

tion which, in the case of a feverish place like Chitaldroog, is necessary. Chitaldroog was for some time a military cantonment, but was abandoned owing to a virulent fever breaking out, of which many officers died, and it still bears a bad reputation in this respect, all new comers being liable to be attacked. Rife as fever is in most parts of Mysore, there is no portion of the country which is so generally unhealthy as the barren Chitaldroog district, for which reason it is much dreaded by government officials accustomed to the south of the province.

The other principal hills in the district are Nidigal, which is 3,680 feet, Hosdrug 3,280, and Paugarh 2,970 above the sea. The former of these is a very fine peak, and although its altitude is not great as compared with some other hills in the province, it rises 1,400 feet above the town at its base, and is seen from all sides, being a prominent land-mark. The town is 700 feet lower than Bangalore, and the level of the country falls rapidly eastward and northward. The tract of Nidigal and Paugarh was formerly in the possession of the Harti Naiks, a powerful family, which succumbed to the Chitaldroog Pálegárs, who regarded with covetous eyes this fertile strip, which is abundantly watered by natural springs, called Talpargis. Nidigal is at the entrance of a difficult pass not practicable for wheeled carriages, and the hill is fortified. Paugarh is, however, a much more formidable place, and differs from most Mysore forts in being covered with rocks and crags, while, in lieu of the steep slippery precipices which form the sides of the Drugs, art has been

brought into play to supplement nature, and the only practicable ascent is up steps with intervening gateways strongly fortified. One of the batteries is called the Sultáni, after Tippu Sultán, and the place was well provided with war material—more than 12 guns, 20,000 shot, and a great number of rockets having been found in it. The rockets were still serviceable, although they were of the time of Tippu—a proof of the dryness of the climate.

Hosdrug does not differ from other fortified hills of the same class. The fort was built by the Pálegár of Chitaldroog, in opposition to Bágúr, the ancient chief town of the country, which was subject to the Balál kings. Traces of an older site are found at a place called Nílawati, of which a romantic story is told, that the daughter of its lord was wedded to one of two brothers, who, though princes from afar, came in disguise as thieves, and tried to carry off the girl.

Although there is comparatively little arable land in the Chitaldroog district, there is excellent pasturage in some portions of it, where the grass is thick and abundant, large flocks of sheep being kept by the villagers, who sell them to dealers from Bangalore, at prices varying from 2s. 6d. to 6s. per head. The wool is of fair quality, and a superior kind of blanket is made from it at Dávangere and other places. Some of the best grazing grounds for cattle are found in the Hosdrug sub-division.

The most northerly point in the district is Molakál-muru, so called from a story that the Chitaldroog Pálegár broke his knee in ascending the rugged rocks which

surround the town on every side. There is a fine echo in the centre of a basin of hills behind it; but the natives firmly believe that the rock only gives back the word 'Jógappa,' the soubriquet of a certain Jógi, or ascetic, who lived here. This is, however, a fable, the echo being remarkably clear and distinct, whatever words are called out. In the Molakálmuru sub-division there is a curious forest of the *Hardwickia binata* (called by the people *Asina mara*), extending over an area of ten or twelve square miles. The trees are of great age, and are not now propagated, either by seed or by cuttings. They look like pollards, and have a very stunted and weird look, the ground beneath them being hard gravel, on which nothing will grow. In many instances fig trees are seen grafted on these old trees, embracing and even hiding the trunk, from which their age may be inferred. In the Búdihál sub-division, the same tree flourishes well, and yields a fine dark wood, suited for building purposes.

Great exertions have been made to plant trees along all the high roads of the district, the people of the adjoining villages being responsible for watering and tending them, and having a right to the produce of all fruit grown on them, but the hardness of the soil, and the great depth at which water is found, have thrown obstacles in the way, and constant vigilance is needed to prevent the trees from dying out.

The agricultural products of the district are, in the south, the same as in the Tomkoor district, namely, millets of different species, beans, linseed, and the castor-oil plant. In those sub-divisions where black

soil is found, the larger millet, wheat, sugar-cane, and Bengal gram are grown, while, near the Tungábhadrá, cotton is tolerably abundant. The better kinds of exogenous cotton, including the New Orleans and Bourbon varieties, have been introduced, but have not found much favor with the people, who aver that, though these are longer in the staple, they are less hardy than the native kind. A few showers, at opportune periods, are sufficient to produce a plentiful crop in the black soil; but, as stated above, the rainfall is very precarious, and as the nature of the country in many places does not admit of the formation of tanks, wells are more used than in any other part of the province. The Persian wheel is unknown, and the process generally employed for raising the water is by lowering a large skin, which, when filled from the well, is hoisted by two or more bullocks being driven down an inclined plane, the ropes attached to them drawing up the skin by a pulley to the surface, when it is emptied, the water being conducted by small irrigating channels to the land where it is required. These wells are called Kapilé wells, and though more effective than the common Yátam or Pékotta, which is worked by men only, they are very inferior to the wells in Upper India, where the Persian wheel is in use. If water is close to the surface, a hand-bucket, called a Nirú Gudé, is lowered, and raised by two men standing opposite to one another, each holding two ropes attached to the skin.

Iron is found abundantly in some of the sub-divisions of the district, and, after being hammered into bars, is

manufactured into a variety of agricultural implements, which are not only used by the people, but exported elsewhere. Steel of fair quality is made in some places, the dried branches of the *Cassia auriculata* (also used for tanning purposes), and some fresh leaves of the *Convolvulus laurifolia* being put into a crucible, with iron which has been cut into small pieces, eight inches long, two inches wide, and half an inch thick. The crucibles are closed with red mud or loam, and are put in a hole filled with charcoal, on which bellows are made to play for five or six hours, till the contents are completely liquified. The steel thus manufactured at one time promised to attract attention in Europe, but of late years it has not been in special repute.

A vast quantity of glass bangles are also manufactured in the Hiriúr and other sub-divisions, and are hawked about the province by itinerant pedlars. The glass is of various colors—red, green, and black, but possesses no particular beauty.

An attempt has been made to collect together in the museum at Bangalore specimens of all the natural productions of the province, as well as of all the articles manufactured in it. Among the former is an interesting series of all the various woods which have a commercial value, or are used for domestic purposes; the specimens having been prepared so as to show in sections the properties of each species. All the grains of the country, as well as the various oils, gums, drugs, seeds, and agricultural and forest productions are exhibited. A fair collection of the woollen, cotton, and silk manufactures has been made, and the processes

followed in smelting iron, making steel and glass, and extracting gold are shown. Models have been collected of most of the agricultural implements of the country, as well as of those used in various trades and manufactures.

The geological and natural history departments are making fair progress, and attention has been directed towards the antiquities, literature, numismatology, and the arms of the country.

The museum is much frequented by natives, and promises to be a useful and interesting institution.

ADMINISTRATIVE.



The reader is referred to Wilks' 'History of Southern India' (recently republished at Madras in a convenient 8vo form) for an accurate and valuable account of the vicissitudes of the Mysore State from the commencement of the sixteenth century till the year 1799 A.D., when the power of the Musalmán usurpers was broken at Seringapatam.

The pedigree of the present Hindu dynasty, so far as it can be ascertained, is given opposite, but it may be remarked that, owing to its temporary extinction by Haidar Ali, there are few trustworthy records available that reach back to a remote period.

The period when the two brothers, Vijairáj and Krishnaráj, came to Mysore was an auspicious one for adventurous spirits, as the celebrated Vijayanagar or Anagundi kingdom was then near its end; but, although they obtained a footing by one of the brothers marrying the distressed daughter of a petty baron, who, on her father's demise, was persecuted by a neighbouring Wodiar, or ruler, it does not appear that the family attained any pre-eminence in the country till the time of Ráj Wodiar. This chief rebelled

against the Viceroy of Seringapatam, and, in 1609, wrested from him that celebrated stronghold. Before this, in 1588, the power of the Vijayanagar kings had been annihilated by the Musalmán chiefs of the Dekkan, and the discomfited rulers had abandoned their capital on the Tungábhadrá, and retreated to Pennakonda, 100 miles to the south-east, where the dynasty shortly afterwards became extinct.

Ráj Wodiar, having secured the fortress of Seringapatam, speedily enlarged his possessions, and commenced a series of aggressions which lasted for more than a hundred years. He and his successors subdued the following tract of country.

Ráj Wodiar conquered 20 Forts or circles of country.			
Chámráj	"	18	" "
Kántirai	"	31	" "
Dodda Deoráj	"	12	" "
Chikká Deoráj	"	40	" "
Kántirai II.	"	5	" "
Total		106	" "

The districts specified comprise the whole of the Ashtagrám division, and more than half of that of Nandidrug, besides parts of the Koimbatór and Salem districts in Madras. The total area may have amounted to 15,000 square miles, with a revenue of 500,000*l.*, or half that of the present Mysore state.

The further extension of the Mysore dominions was the work of Haidar Ali, who subdued all the hill districts of the Ikkéri kingdom, and the large fiefs held by the several Pálegárs, leaving no part of the present native state unconquered, while he carried his victorious arms down to the western coast, and to the

north and south of the ancient limits of Mysore, till he became the most formidable Muhammadan chief in India.

It will be seen from the pedigree given above, that the direct descent failed on the death of Dodda Krishnaráj in 1731. To him succeeded Chámráj, of an elder branch of the family, but this ruler was set aside and imprisoned by those who had put him on the throne; and here ceases the genuine descent, 'for,' as Wilks says, 'whatever slender ground may be conjectured to exist for acceding to the regularity of the succession in the person of Chámráj (No. XVII. in pedigree), the murder of that prince, the rejection of his lineal heir, and the election of an infant of a younger branch, extinguishes all imaginable pretext to hereditary claim in the person now elected to the rank of pageant Raja from which he never emerged; and from this period forward, the mock successions to a faulty title,' &c.¹

Of the sons of Chikka Krishnaráj, in whose reign Haidar Ali assumed supreme power, one was strangled by the usurper's orders, and the other died childless. It is not known what caprice induced Haidar Ali to select as a nominal sovereign the boy Chámráj (No. XXI. in pedigree), though it may be surmised that either some feeling of compunction, or an idea that the act would strengthen his own position, influenced him. This apparently trivial proceeding, however, probably led to the restoration of the old Hindu dynasty in the person of one of its scions, the son of Chámráj; for, had not a son of that chief been forthcoming in 1799, the Mysore

territory would, there is reason to believe, have been divided between the British Government and the Nizám.

Tippu Sultán would most likely not have hesitated for a moment to put to death any member of the Mysore family, whose claims might endanger the position of his own sons, and it was therefore fortunate that, owing to his extreme youth and the obscure condition to which his father had been long condemned, the future Raja escaped the notice of the tyrant.

Tippu Sultán having been killed, and the British Government having, from motives of policy, determined to restore the Hindu dynasty, it signified little what individual was selected for the purpose, provided that his nomination was approved of by the members of the family, and it is certain that the selection of the late Raja Krishnaráj was acceptable to the widow of Chikka Krishnaráj who died in 1766, as also to the widows of Chámraj above referred to, who died in captivity not long before the fall of Seringapatam. These ladies acknowledged the boy as their son, and the other influential members of the house intimated their assent.

The commissioners appointed by Lord Mornington to carry out the intentions of Government, and to secure the execution of a treaty with the new state, notwithstanding the approval thus obtained, were careful to designate the youthful chief as a 'descendant' rather than as the 'heir and representative' of the ancient Rajas of Mysore, for, in truth, it would have been difficult to prove that no member of the

family of a senior branch was in existence. It is, therefore, clear that Raja Krishnārāj, the young sovereign, was an entirely new creation, deriving his claim solely from the favor of the British Government, and not in right of inheritance.

Both the official and the native reports of the time describe the installation of the young chief as affording the utmost joy to the people of the country, who had long groaned under the tyranny of Tippu Sultán, a remorseless ruler, who had forcibly converted to his own faith thousands of Hindus, and driven his subjects to despair by his cruelty. The restoration of the old family was to the mass of the population a cause of unmitigated rejoicing, and probably no Indian chief ever ascended his throne under such favorable circumstances.

The minister Purnaya, a Mahratta Brahman by descent, was a man of consummate ability, a skilled financier and a vigorous administrator, who left the impress of his authority for many years on the country, and managed to husband its resources so well that, on the Raja's attaining his majority, a large sum of money had accumulated. His rule was rather arbitrary, and he did not hesitate to punish severely those who disobeyed his orders, while exception might be taken to some of the methods employed by him to extract money; but when he assumed charge of the regency, the finances were in a deplorable state, and his own credit was at stake to retrieve them. As time wore on, and his authority became more firmly established, he could ill brook opposition and viewed with chagrin

the prospect of the young Raja ruling in person. Purnaya, being of the old school, who considered that Brahman ministers should govern kingdoms, while Rajas enjoy themselves and content themselves with receiving homage on state occasions, had taken little or no trouble about the education of his sovereign. Perhaps he was too old to devote much thought to the subject, nor did the British Government evince any special anxiety about it, being no doubt satisfied that a minister who was so much extolled by the Residents at the Raja's Court, would not neglect so important a point.

Purnaya, calling to mind the supremacy of the Brahman Peshwas at Poona, and the thralldom in which they held the Satará Rajas, their legitimate sovereigns, was probably anxious to preserve his own authority, and to make a puppet of the young Raja. The latter, however, in 1810, when he was in his sixteenth year, instigated by those who had already commenced to work upon his impressionable temper, expressed a desire to take the reins of power into his own hands. This led to a violent outburst of rage from Purnaya, who forgot the respect due, even from a man of his age, to his sovereign, and the result was that the minister, shortly afterwards, resigned his authority to his master, and retired into seclusion at Seringapatam, where he died in 1812.

The young Raja Krishnaráj appears to have behaved well during the trying circumstances attendant on Purnaya's resignation of office, and commenced his rule under the most favorable auspices, with a treasury

well filled by the minister's careful management, and with plaudits from the whole province. But the fatal facility with which he listened to the insinuations of favorites, and the insincerity of his disposition, soon clouded over the bright prospect.

In 1814, the Resident was compelled to report to Government that the Raja had already dissipated the treasure accumulated by Purnaya on worthless persons; that he had exceeded the bounds of prudence in giving large benefactions of land and money to temples, and that the Resident's remonstrances fell unheeded on his ear. While the Resident's advice was flouted, a hute-player, named Venkata Subayya, with other indifferent characters, obtained an extraordinary influence over the young chief, whose mobile disposition seems to have lent itself to the parasitical charmings of courtiers who praised his generosity and encouraged his evil tendencies.

The disinterested counsels of the few respectable native gentlemen at his court met with no more attention than those of the Resident, and although sharply rebuked by the British Government and warned of the inevitable result of his extravagance and sensuality, the Raja turned a deaf ear to all remonstrance. In 1817, he was foolish enough to enter into political intrigues which gave umbrage to the Government, but did not proceed from any want of loyalty on his part.

The extraordinary adulation paid by the people of Southern India to those in authority had a mischievous effect upon a man of the Raja's temperament, the obsequious conduct of those about him encouraging

in his mind the idea that he was above all control. No natives, save one or two of his own relations, sat in his presence, and it was *de rigueur* that everyone should appear before him with the waistband fastened, a custom only observed by the people when presenting themselves before the sovereign or other personage of rank.

In letters to him the full address was to the following effect: 'To the presence of the divine feet of the great lord ——— Wodiar¹ Bahádur,' a blank space being left for the name Krishnaráj, which it was deemed disrespectful to use in writing.

The infatuated Raja still pursued his evil courses, always vowing amendment, but never acting up to his promises, till the country began to suffer sensibly from his imprudence and spendthrift habits. It does not appear that he at any time failed in paying the subsidy due by him to the British Government, but he was frequently at his wits' ends to find the means of discharging his obligations, and his constant want of money led him to resort to that most objectionable mode of raising revenue, namely, the leasing out of portions of territory to the highest bidder. So long as the stipulated payments were made, no questions were asked as to the manner in which the rents were levied by the lessees, and the unfortunate cultivators were, so to speak, stripped to the skin by the merciless agents of the government contractors.

Once, in 1826, the venerable Sir Thomas Munro, actuated by a sincere desire to avert the ruin which

¹ 'Wodiar' is a Kanarese word for ruler.

threatened the Raja, visited Mysore, and remonstrated personally with him ; but the effect of his advice was at best transient, and between this time and 1831, the year of his dethronement, matters went from bad to worse, till a crash was inevitable.

The Resident, Mr. Casamaijor, strove ineffectually to arrest the Raja's downfall, but did not succeed in securing his confidence. His Highness seemed destined to place his trust always in unworthy advisers, and it is said that he delighted in showing those about him how little he cared for the counsels of one of the earlier Residents, by promising verbally anything and everything to that officer, and by putting his tongue in his cheek to the amusement of his courtiers, the moment the Resident left his presence. So suspicious was one of the Residents of the Raja's fickleness, that he made a practice of noting beforehand the subject of a proposed interview, lest His Highness should afterwards altogether deny that they had conversed about it.

In 1831, sparks of disaffection showed themselves in the Nagar division, and, being fanned by the rapacity of the government officers, the turbulent character of the people, and the insidious designs of some of their leaders, soon broke out into open revolt. For the reasons assigned in the account given by him of the Tarikeré sub-division, the writer does not consider that this insurrection was in itself a sufficient justification for depriving the Raja of his sovereign power ; but there can be no question that eighteen years of misgovernment had greatly alienated the respect of the people, diminished the resources of the country, and endangered the sta-

bility of His Highness's rule. Though he had not failed in paying his subsidy regularly, he had done more than disappoint the expectations of his benefactors, to whom he owed his very existence as a Raja: he had abused the trust confided to him, had weakly allowed the people whom the British Government had placed under his protection to be plundered and oppressed by the scum of the province, and had disregarded and despised all remonstrances, even though these had been urged upon him by no less an authority than Sir Thomas Munro.

In extenuation of his short-comings, it may be observed that a more authoritative right to interfere should have been given to the Resident, and that the subordination of the latter to the Madras Government was productive of unfortunate results. To offer advice to a character like the Raja, in soft conciliatory words, unsupported by warnings of the consequence of non-compliance with the counsel tendered, was tantamount to preaching to the wind. The position of the Madras Government, in relation to the Resident and the Supreme Government of India, was also anomalous, and afforded the Raja's unscrupulous followers opportunities of intrigue which damaged his reputation.

Had he lived in these days, it is more than probable that a man of his great natural intelligence would, with the advantages of a sound education, have proved a successful ruler. Instead of sacrificing the welfare of his people to his personal pleasures, he would have been compelled to render a strict account of his proceedings, and, in lieu of passing his time in frivolous pursuits and empty shows in the company of designing and venal

favorites, he might have taken a lively interest in the administration of his country.

The state receptions held by him at the great vernal and autumnal festivals were not devoid of picturesque effect. It was the custom to depute a regiment of the Mysore Horse,¹ accompanied by the body-guard, to escort the Resident to the palace, and their gaudy uniforms, together with the green apparel of the running spearmen, the gaily caparisoned elephants, and the tumultuous assemblage of retainers, Brahmans, and fakirs made up a pleasing, if distracting spectacle. On entering the fort a salute was fired from the ramparts, and when the narrow streets were traversed, and the cortège defiled into the large square in front of the palace, the household troops were seen drawn up on either side. Then commenced the din of musical instruments, the band playing 'God save the king,' the elephants trumpeting, and the mob shouting the Raja's praises, while the troops presented arms, and amidst all this characteristic pomp and hubbub, the Resident alighted, and was received at the foot of the staircase by the Raja's nearest relations and courtiers. On the rare occasions when the Governor of Madras visited Mysore, it was the custom for the Raja to descend himself to the bottom of the steps at the entrance of the

¹ The Mysore Horse are the native cavalry of the province, comprising at present six regiments, each composed of 300 troopers. They are well-mounted and equipped, and are commanded by native officers, under the general supervision of the Military Assistant. In former days they did good service under the Duke of Wellington and Sir John Malcolm, and if properly led, are efficient troops. Their uniform is red, with a white turban, which is fastened over the head by a white cloth passing under the chin.

palace, and there embrace him, stage fashion, over both shoulders. The same etiquette demanded that the Governor-General should be met by the Raja, at the gates of the fort, and thence escorted to the palace.

From the time when the administration was taken out of his hands, the Raja ceased to sit in open darbár, and the longing of his old age to lift the curtain, which, in 1831, hid him, metaphorically, from public view, was never realised, visitors receiving an audience in the inner apartments, which were not remarkable, except for a superabundance of highly-colored paintings, among which were likenesses of most of the Chief's European friends during his long life. Immediately before entering the reception-room, which was on the upper storey, visitors were astonished to see two fine pet cows comfortably chewing the cud in a small pen sunk in the centre of the floor of the anteroom.

Raja Krishnaráj was undoubtedly clever, and refined in demeanour, although persons accustomed to the etiquette followed at darbárs elsewhere in India, were surprised to see that he did not rise from his chair to receive visitors, while he wore shoes during an audience.

His conversation was generally seasoned by shrewd and sarcastic remarks, and he was fond of jokes, not unfrequently stopping short, in the midst of a discourse on grave subjects, to quiz one of his English or native friends. He spoke fluently, and not without a certain eloquence even, in Kanarese, his mother tongue, and preferred making use of this when dwelling on diplomatic topics, but he generally addressed English officials

in Hindusthání, with which he was quite conversant. He had, or seemed to have, a vivid recollection of the Duke of Wellington and Lord Harris, and of the circumstances attending the ceremony of his being placed on the throne when he was a child five years old, constantly reiterating, when conversing on his claims, that he was the same individual who was then raised to power.

The long deprivation of his sovereign rights to which he had been subjected, had made him somewhat testy and querulous, and he was naturally of a quick temperament, but he rarely showed this in the presence of English officials, and in his demeanour was urbane and gentlemanlike. For some years after he ceased to rule, his official correspondence was of an acrimonious character, but this is not to be wondered at, when one considers the bitter humiliation which he had undergone.

Though short of stature, he had a pleasant and dignified expression of countenance, and must, as a young man, have been good-looking, while his dress was ordinarily in excellent taste, being less gorgeous than the attire of Sikh chiefs, but more striking than that of the Princes of Rájputána. His complexion was fair, and in the centre of the forehead he wore the royal spot, called the Tiká, the emblem of sovereignty, while round his neck was suspended a splendid triple necklace of pearls, and girt round his waist was a much-cherished sword, with a medallion of the Queen upon the belt.

During the course of the interviews, if not of a pri-

vate character, the court retainers remained in the room, calling out from time to time 'adab sé,' 'with respect ;' ' tafáwat sè,' ' from a distance,' meaning that the Raja must be addressed with reverence and from afar. When the audience was concluded, the Raja placed round the necks of his visitors garlands of sweet-smelling white flowers, while to each were distributed a few drops of atar of roses, and a sprinkling of rose-water, from elegantly-chased golden vessels, the never-failing betel-nut and a few cloves or cardamoms being placed in the hands of each person as a sign that the interview was over. During this ceremony the retainers shouted ' Mahaswámi parai,' ' the supreme great lord,' a common mode of applauding any action of the Raja.

Although he exacted the utmost respect on all public occasions, and was naturally tenacious of his personal dignity in the absence of sovereign power, the Raja gladly divested himself of all state in private, and was accustomed to sit up to a late hour at night, listening to the gossip of the 'village,' as he called the town, with its population of 70,000, in contradistinction to the royal abode in the fort, hearing tales and poetry, and sometimes discussing politics or religious themes. On these occasions, a few confidential friends and servants attended him, and when the night was far spent, a meal was brought in of such pungent dishes that they were said to make the bearers involuntarily sneeze. 'Early to bed and early to rise' was an axiom which, in his later years, the Raja did not study, but when young he is said to have been active, and to have per-

formed wonderful feats in slaying tigers and capturing elephants single-handed, these gallant exploits being commemorated by the court painters in glowing frescoes in one of his residences. Latterly, he contented himself with fondling pigeons and with keeping a small menagerie.

After he was deprived of power, he ceased to observe with splendour the great festivals of the Vasant, and Dashara, but when an old man, he celebrated with rejoicings the annual return of his birthday, on which occasion he used to invite all his European acquaintance to the Mysore races and the attendant ceremonies in the palace, where he regaled his visitors with a dinner in English fashion, and amused them with fireworks and circus performances.

His expenditure on himself was not perhaps excessive, but the cost of his immense establishment of 10,000 persons, his open-handed charity, and the great drain on his purse which the prosecution of his claims in England entailed, involved him deeply in debt. Between 1846, when they were previously discharged, and 1868, the year of his decease, his debts amounted to 420,000*l.* although during this period he had received annually, out of the revenues of the territory, about 130,000*l.* for his personal expenditure, his palace establishments, and other incidental charges unconnected with the administration.

Of course, Brahmans shared largely in the Raja's benefactions, and foremost among these was the family chaplain, Parakála Swámi, a priest of some note, and an exponent of the tenets of Vishnu. It is the custom

when the Guru, or priest bearing this title, is about to expire, to crack his head with a cocoa-nut, so that his last breath may issue through the skull, and his spirit ascend this way to the skies.

The Mysore family appear to have been originally followers of Vishnu, as is evidenced by the name of the brother of the first Wodiar, and the use of the words 'Sri Krishna' on the earlier state seals; but it would seem that at one time the head of the house leaned towards the teaching of the Saivas, while some branches even now adhere to this persuasion. It may be observed, too, that Chámundi, otherwise Káli, the wife of Siva, is the tutelary deity of the Rajas.

The rival sects of Vaishnava and Sri Vaishnava Brahmans on the one hand, and of Sivabhaktaru on the other, form the majority of the population of Mysore, or at least of the more influential portion of it. Of these, the Sri Vaishnava, or Ayengár sect, is of foreign origin, and speaks Tamil as the house language, according to the Hindu custom of preserving in all domestic relations the tongue spoken by the ancestors of those who have settled in other parts of India, far away from the birthplace of their race. The Ayengárs are able and astute men, holding high official positions, and are said to have exercised much influence over the Raja. The Sivabhaktaru, or worshippers of Siva, otherwise called Lingáyats, wear suspended round their necks, in a silver box, the emblem of their god; but notwithstanding the apparent impropriety of this strange custom, they bear as high a moral reputation as their neighbours. They are independent in cha-

racter, despise government employment, and detest Brahmans of other sects, from whose hands they will not even take water.

The late Raja favoured alternately the professors of both faiths, according to the impulse of the moment, or the ascendancy which the ladies of the household, and influential relations belonging to one or the other of the rival parties, severally gained over him.

During his long reign of sixty-nine years, he had contracted several marriages, both orthodox and otherwise, and his blood relations and family connections were numerous. He left at his death, two Ránis and four other ladies, three illegitimate grandsons, and two illegitimate great grandchildren, besides a host of other persons, more or less nearly related to him. Those who claim a common descent with the Raja are called Arasus; illegitimate descendants are styled Kumars; while the relatives of ladies holding the Siva doctrines, who had been introduced into the palace in somewhat irregular fashion, are known as Siváchárs.

Among the various branches of the family there are a certain number (thirteen) with which alone legitimate marriage connections can be formed, and from which alone adoptions can be made, in default of direct heirs. Of all these, the Dalwai, or Commander-in-Chief, whose functions are the same as those of the Sénapati of other parts of India, ranks first. Indeed, at one time, this officer exercised so much authority as to bid fair to supplant that of the Raja himself; but the family in which the post was hereditary fell into decay, and now possesses little influence.

The term usually employed to designate members of

the royal stock is Rájbindé, a word which is equivalent to the designation of Thákur in Rájputáná. Few of the families of this class now in existence have any weight in the country, most of them having been impoverished by their own extravagance. The various departments of the Raja's household were, however, superintended by a member of one or other of the Rájbindé families, although His Highness was rarely on good terms with the majority of this class, owing to the harshness with which they had been treated by him formerly.

As the acknowledged head of the clan, he was the arbiter and referee in all marriages and other family matters, a pre-eminence which he asserted with great tenacity, occasionally pushing his authority beyond its legitimate limits.

Some Indian princes, to whom nought but a barren title remains, still preserve a semblance of those administrative functions which their predecessors formerly wielded, maintaining heads of various imaginary departments, a kind of skeleton, as it were, which, should the revolutions of time perchance bring about the restoration of lost authority to the prince, would speedily start into life and full vigour. Thus, in his limited sphere, the late Mysore Raja organised his palace establishments into departments which were apparently modelled on the system pursued by former chiefs of his house, but which admitted of future expansion. The uncouth Kanarese titles sound strangely to the ear, but were substantially not different from those in use by other Hindu potentates.

The Raja, notwithstanding his natural shrewdness,

was apt to be swayed by the divinations of the court astrologers, who consulted horoscopes, and pretended to explain the course of political events by fancied combinations of the constellations. It is improbable that he placed implicit faith in their predictions, but, all through life, he was superstitious, and prone to lend a ready ear to the suggestions of wily advisers, although he was rarely fortunate in his selection of confidants. He was fully alive, however, to the importance of securing the support and co-operation of the most influential Brahmans in the country, on whom he frequently bestowed rich rewards.

The bountiful hand with which, in the days of his power, he gave away land and money, had much to do with the misfortunes which overtook him in 1831. The temples which he chiefly favoured received from him splendid gifts of jewellery, the precious ornaments presented by him to the shrines of most repute being valued at from 10,000*l.* to 20,000*l.* each. These benefactions won for him the blessings of the Brahmans, but his donations were not confined to men of learning and sanctity, worthless and corrupt parasites being too often the recipients of his generosity. To the poor, however, he was ever charitable, and maintained at considerable cost an establishment at Mysore, where a dole of rice was daily given gratis to the needy.

The Raja's pretensions as a literary man were not great, but in the Saraswati Bhandáram, or royal library, there is a collection of 600 manuscripts, written partly on palm leaf and partly on paper.

These relate to various subjects connected with Hindu religion, literature, and science, and are mostly written in Kanarese characters, though many are in Nágari, Telugu, or Grantham. In the same wing of the palace is a fair collection of native weapons of all kinds, such as muskets, fusils, swords, battle-axes, maces, daggers, the Mahratta wághnak or tiger's claws, and many curious and ancient arms formerly in use in Southern India. His display of jewels, though not so splendid as that of many other Hindu princes, was well worthy of his rank, and like other sovereigns of India he had amassed a large store of gold brocades, mirrors, and pictures, besides a great variety of costly European objects.

Raja Krishnaráj Wodiar expired in March 1868, having been conveyed from the upper apartments of his palace to the ground floor, in order that he might, like an orthodox Hindu, breathe his final breath on mother earth. His last thoughts were fixed upon the faint hope that he might still grasp once more the reins of power, a gratification wisely denied him. His obsequies were celebrated with much pomp, the funeral pyre being of sandal-wood, while rich gifts were presented to those who officiated at the ceremony, a dole being also distributed to all the poor of the town. Most of his charitable subscriptions were maintained, and ample provision was made for all his relations and retainers.

Raja Krishnar was the oldest sovereign in India, and was one of the very few persons whose recollection went back to the time when Lord Wellesley was

Governor-General, and Sir Thomas Munro and Sir John Malcolm were young field officers. To considerable natural capacity, he added a retentive memory, and had his common sense been equal to his shrewdness, he might have proved an excellent ruler; but the bane of his character, which was strikingly exhibited from first to last, was that he always distrusted the official representatives of the British Government, and placed his confidence in those who counselled him from interested motives. A few English officers, who had held appointments in the Mysore Commission, gave him disinterested advice in the later years of his life; but, in the heyday of his power, not even Sir Thomas Munro, one of his oldest friends, had any influence with him. As a necessary consequence, the people of the country placed no confidence in him, and his restoration to power would have been a grievous error, from which the province was happily preserved. Few, however, of those about him had the courage to tell him that this devoutly wished-for consummation was never to be, and, till the last moment of his life, he fondly hoped that the large sums spent by him in contesting his claims would not be barren of result.

Natives of influence in the province, who regarded with ill-concealed alarm the possibility of the absorption of Mysore into the Madras Presidency, strongly counselled the Raja to adopt an heir as the only means of preserving the integrity of native rule, and the motives which actuated them are certainly deserving of respect. Not only did the project placed before the Raja of adopting an heir elicit their warm sympathy as

Hindus, to whom adoptions, on failure of male heirs, are recommended by every feeling of religion and policy, but they regarded with anxiety the probability of an influx of a host of highly educated Madras officials, hankering for posts in Mysore, should the province become a British possession. It was not difficult to persuade the Raja that if an adoption made by him received the assent of the British Government, such a recognition of his sovereign rights would ultimately lead to his own restoration, the real point for which he had so long contended.

It had indeed been asserted that, in the event of his restoration, the Raja would drop the question of adoption, and consent to bequeath his territory, *proprio motu*, to the British Government, but such an arrangement was, on the face of it, impracticable, and based on false policy. There was abundant evidence to show that the Raja had for eighteen years grossly misgoverned the country, and that Lord William Bentinck was at least not without a show of justification in placing his sovereign powers in abeyance. It was also well known that no unbiassed person could regard with other feelings than those of alarm the contingency of the Raja wielding, as an old man, that authority which he had failed to exercise wisely when young.

The right to adopt an heir is however inherent in all Hindu rulers, and Lord Canning's action in abstaining from issuing a patent to the Mysore Raja was only justifiable on special grounds, which in any case were open to debate. It is true that adoption had not, so far as the annals show, been the custom in the Mysore

family, but there was nothing in the peculiar circumstances of the Raja's case to debar him from the common Hindu privilege of adopting an heir, except the British Government avowedly put him on a different footing from that of other Hindu chiefs on the ground of his being a first creation, and of the right of nomination to the succession resting with itself. But it does not appear that any intimation to this effect was ever communicated to him, or that the Government even laid down such a course of action as proper to be followed. In fact, the sovereign rights of the Raja were on all occasions acknowledged, and the treaties with him at all times enforced, even at considerable inconvenience to both Mysore and British territory, as regards judicial procedure.

Taking into consideration all the facts of the case, that is, the justice, *primâ facie*, of the claim, the feelings of the leading natives of the province, the anxiety of other Hindu princes as to the result, and the possible pretensions of the Nizâm of the Dekkan, it is probable that the English Government acted wisely in recognising the adoption made by the Raja.

To the Raja himself, however, the decision of the authorities in England brought little comfort, and he could not divest himself of the feeling that his own interests had been sacrificed to those of the boy whom he had selected as his heir. And so, with the craving still strong within him to raise, even for a few hours, the curtain which fell before him in 1831 and hid him from his people, the old man died, full of sorrow and unfulfilled desire, at the age of seventy-four. His

strong constitution was undermined by violent attacks of coughing and swellings of the lower extremities, which in a few months caused his death.

Among the leading Rájbindé families was that of Bettada Kóté, to which belonged Lakshmani, the widow of Raja Chikka Krishnaráj, as also the first and third wives of the late Raja, and from this the future ruler of Mysore was taken. He was the third son of Chikka Krishna Arasu, who, like his father before him, had been a favourite of the old chief, and, on his adoption, in June 1865, received the name of Chámrájendra, after his adoptive grandfather.

He was installed, with all the pomp and ceremony demanded by Hindu etiquette, six months after the demise of Raja Krishnaráj, on an auspicious day during the Dashara festival.

In the centre of a large circular enclosure in the palace, where the old chief used to sit and witness the performances of his circus troupe, was placed a throne, said to have been presented by one of the Delhi Emperors to Raja Chikka Deo Ráj,¹ and to have been found in Tippu Sultán's palace at Seringapatam, whence it was taken to be used at the installation of Raja Krishnaráj in 1799. The young chief was conducted up the steps, and when he took his seat, was pelted from every corner of the court by a storm of flowers, which lay several inches deep at the foot of the throne, while

¹ Some accounts assert that this throne belonged to the Pándavas, and that it afterwards was the royal seat of the Vijayanagar kings, on whose downfall it came into the possession of the Mysore Wodiars. It appears to be of fig-wood, inlaid with ivory, and is now covered with gold plates.

a royal salute was fired, and the troops presented arms. The officiating Brahmans then pronounced some benedictory prayers, and offered to the young Raja water of the sacred streams, with consecrated cocoa-nuts and rice. After this, the genealogy of the Mysore family was read aloud, and on its conclusion, where the young chief's name and titles were recited, the building resounded with the shouts and applause of the people.

The next step was to present him with a khilat of twenty-one trays of shawls, cloths, and jewellery on the part of the Viceroy, while all the Rájbindés and high officials of the court came forward in turn, made their obeisance, and tendered their offerings, the ceremony being terminated by a distribution of pán, betel-nut, and garlands of flowers. During the whole time, the little Raja behaved with the utmost decorum, neither allowing himself to be moved by the storm of bouquets, nor by the vociferous adulations of his courtiers.

In the afternoon, he held a darbár in the great balcony fronting the court-yard of the palace, having first walked round the throne, scattering at its foot flowers, in token of taking possession. On his ascending his seat, he was again pelted with flowers by the bystanders, while a tumultuous shout of applause rose up from the dense crowd below. To the latter, great amusement was afforded by the combats of the jettis, or boxers, who wear on the right hand a cæstus of horn, with which they deal out most severe blows, and as wrestling is combined with the boxing, and their motto is 'spare not,' both of the combatants are speedily covered with wounds, blood flowing freely. It is in fact a savage

sport, but used to be much in vogue, three or four couples of men being kept expressly for the purpose. They are extremely active, and their power of endurance is great.

The afternoon's ceremony was concluded by fireworks, and the next day, the young Raja had to undergo the fatigue of doing homage to the State Elephant, Cattle, and Horse, this being an indispensable ceremony on ascending the throne. These animals are supposed to have certain auspicious marks, and a specimen of each must always be present in the royal stables. Should any one of them die suddenly, the Raja can only take one meal a day, till a successor is found, having all the lucky marks required by the Shástras.

The British Government has shown its anxiety to give a becoming training to the young chief, and to preserve him from the ignoble fate of the late Raja, by nominating a guardian, whose duty it is to educate the boy in such a manner as will fit him to fill worthily the high position to which he is destined. The able and judicious officer (Colonel Malleson) who was selected for the purpose, has directed his attention both to the mind and the body, and while instilling a desire for learning into the young chief, has not neglected those manly and healthy exercises which are needed both mentally and physically.

The ancient Hindu literary routine takes the goddess Saraswati for its muse, and treating mythology as if it were genuine history, and ignoring geography altogether, contemns all modern science. Any deviation from the Brahmanical teaching imparted to his prede-

cessors was viewed as an error by the older members of the family, and especially by the ladies of the household, and no little tact was needed to overcome their objections. There is every prospect, however, of the young Raja receiving a sound education, and of his excelling in athletic sports. It was wisely determined to associate with him in his studies, and in his hours of relaxation, the sons of the principal Rájbindés, so that, on his attaining his majority, his court will be composed of well-educated men, who will strengthen his government, and enter cordially into all his measures of improvement.

He has a difficult task before him, but one of great interest. He will come into possession of a fine country, free from debt, and already far advanced in civilisation ; but the people, who have for forty years enjoyed the benefits of a strong yet sympathising government, will not be contented with a *roi faineant*, idling away his time in unworthy pleasures in evil company, and leaving the cares of state to others. The Raja will have to work, and work hard, as a ruler, and although he will not be able, like his celebrated ancestors, Kántírai and Chikka Deoráj, to conquer territory, he will be able to gain for himself an equally lasting reputation, and, by governing well, justify the liberal policy of the British Government, and win the esteem and gratitude of his people.

From the year 1834 till 1860, the administration of the province was in the hands of Sir Mark Cubbon, a distinguished officer who, having previously served in the country, was well acquainted with its resources, and

the character of the people, and who, by his wise measures and thrifty supervision, rescued it from anarchy, and put its finances on a sound footing. A man of noble heart, and dignified presence, as generous in private life as he was economical in the management of public funds, he was popular in the best sense of the word, by his urbane manner, and the strict justice and impartiality which regulated all his proceedings. When compelled by the infirmities of old age to lay down the reins of office, he left behind him a reputation which had endeared him to all classes, and his name will always be remembered in Mysore with veneration and respect.

During his long administration, the presence of the Maharaja in the country was naturally embarrassing, for, although His Highness's lavish private expenditure conduced to the prosperity of the town of Mysore, the occasions were not unfrequent when questions arose affecting his personal dignity and position, and the Commissioner and the Resident (which office was retained as a separate post till 1842) were not always in accord regarding his pretensions. After the abolition of the office of Resident, he made strenuous efforts to recover the administration of his territory, urging his appeal in 1844, 1845, and 1848, and, lastly, just before Sir Mark Cubbon resigned his charge. All the correspondence on the subject of the Maharaja's claims is to be found in the papers printed by orders of Parliament in March 1866; and it need only be observed here, that His Highness had an accurate knowledge of everything that took place, all letters emanating from him being carefully scrutinised before they were despatched.

The future of the Mysore province is a problem which is hard to solve, mainly because the territory is far in advance of most native states, and because retrograde measures must at all hazards be avoided, if the people are to receive the same protection and the same equal laws that they have hitherto enjoyed.

They are undoubtedly desirous to see a native chief ruling over them, but not one vested with the arbitrary and irresponsible power formerly wielded by the late Raja. Indeed, the majority are probably content with the existing system, under which everything is done in the name of His Highness, although he has no voice in the matter. All this must, however, be changed when the young Raja attains his majority; and the question is, whether the administration should remain unaltered till that time, or whether steps should meanwhile be taken betimes to remodel the governing agency with a view to the future.

It appears to the writer that it would be unfair to the Raja to carry on the government of the country at high pressure, that is, with a great preponderance of English officers till the last moment, and then to withdraw suddenly, leaving His Highness to manage for himself, with a warning that the British Government will expect from him that everything shall be as well conducted as at present.

The radical defect of all Indian States managed according to the native system, is that too much is left to the caprice of individuals, whether Raja or minister, and that the will of one man often overrides the true interests of the many. That such power may be exer-

cised wisely and well is true, and Raja Dinkar Rao, Sir Sálár Jang, and Sir Mádhawa Rao, are in the present day notable examples of able and excellent ministers.

The object in view, however, is rather to enable an intelligent chief, such as the Mysore Raja, to manage his territory himself, aided by experienced persons, without being wholly dependent upon them. In order to accomplish this, the Raja must first be highly educated, and the people have a right to demand that he should be. There is every reason to expect that the present chief will fulfil the expectations formed of him, in which case he is not likely to be a puppet in the hands of any minister.

But it appears essential that the Raja should be guided by the law, and by a fixed system—that is, that he should not be at liberty to abrogate existing laws without the assent of the British Government being first obtained. A contrary course would lead to chaos, and the interests that have grown up, and have been fostered during the last forty years, are too important to be surrendered to irresponsible power.

Those who sympathise most with native States, and who have seen how they are administered, are conscious of the great risk to which their stability is subjected by idle or headstrong rulers seeking to set aside all law, and to act on the impulse of the moment. No native territory governed in this manner can be well governed, and the numerous instances of mal-administration exhibited of late years among the chiefs of Rájputána and elsewhere, show the evil engendered by such a want of system.

In order to secure the happiness of the people and the good name of the ruler, the simplest plan seems to be to assimilate native rule as much as possible to that of the British Government. It is not meant by this, that every act and regulation in force in Her Majesty's territory is applicable to native States, or that the stringency of particular enactments should not be relaxed when required; but the essential feature is that there shall be a written law, which judges and other functionaries shall not be at liberty to set aside, and that even the Raja shall be bound by it.

There is a written law at present, and this should be adhered to, unless modifications are needed, in which case such amendments or alterations should receive the assent of the British Government.

There is much in the English system of administration that is distasteful to the native mind; but it is probable that exception is taken, not so much to the laws administered, as to the officers who administer them. It is true that the Indian Government has been accused of passing laws that are not needed, that little or no trouble has been taken to explain their purport before they were enacted, and that they are enforced with undue severity. But, even admitting the cogency of these arguments, and the rigid nature of the English system of government, the sum total of them does not give so much umbrage as the incompetency of those who administer the laws.

Imperfect knowledge of the vernacular dialects, and of the first principles of law, and want of an intuitive perception of native ideas and requirements, are disadvan-

tages which beset many English officials, and which no ability or high moral qualities will wholly make amends for. It would seem that, thirty or forty years ago, Englishmen associated more freely with natives than is now the case, and knew more of their ways of thought; but there were few lawyers in those days. Now, more attention is paid to a legal training, but an intimate acquaintance with native prejudices is rarer than it used to be. A combined knowledge of the law, the languages, and the disposition of the people, appears to be beyond the ken of all but a very limited number of Englishmen.

It will be apparent at once that some of the defects specified do not exist in a territory administered by native officials who, being men of the country, are of course well acquainted with the people, their language, and their habits. There is also another recommendation in the nature of the service attainable, namely, that great latitude is left for rapid promotion, and that any man may rise to the highest posts.

In British India the most distinguished native officer of Government cannot at present hope to attain a high administrative appointment; and, although he is not excluded altogether from the High Court bench, and many inferior posts are open to him, he may as well hope to grasp the moon as to become a Commissioner of a Division, or even a Collector of a District. All the professions of the Indian Government of its desire to raise the position of its native servants, and all the proposals to admit leading natives to seats in Legislative Councils, however specious and commendable, will

not compensate for the real grievance that influential and distinguished Indians feel at their virtual exclusion from the government of the country. Whatever Secretary of State may have the courage to open this double-locked door, and admit to the sacred precincts inside the people of the country, will win for himself everlasting renown in India, and attach to the British Crown the allegiance of all classes. A limited number of civil administrative posts of the grade of assistant should be thrown open every year to general competition in India, so as to spare natives of the country the risk and expense of proceeding to England.

In the case of Mysore it is most desirable, if not indeed essential, to commence the experiment of placing the leading native officials in posts of higher importance than they have hitherto occupied. In doing so, it will be incumbent to provide adequately for any European officers who may be displaced ; and any charge which this may entail may fairly be debited to Mysore.

It must not be concealed that the success of the administration hitherto has been mainly due to the strenuous exertions of the European officers, who have worked hard, and offered to their native subordinates an excellent example of devotion to duty. The faults of many native employés are want of punctuality and occasional slackness in performing their work, and in keeping them up to the mark the supervision of European officers has been invaluable.

It will, in any case, be advisable to retain the superintendents of divisions till the last moment, that is, till

the Raja's majority ; but all the minor administrative posts, such as district charges, and the duties of assistant, should be gradually made over to native officials, and, as five years will elapse before the young chief becomes of age, the arrangement is quite practicable. A bonus should be given to every European officer displaced, calculated according to the length of his service in Mysore, the compensation being fixed on liberal terms and being payable at once out of the revenues of the province. To the native substitute a salary equal to two-thirds of that of his European predecessor would probably suffice. In this way, the services of several Europeans could be dispensed with without giving cause for dissatisfaction, and the vital measure of forming a strong native agency would receive fair play, of which there is little prospect at present.

A few offices, which it is needless here to give in detail, but not amounting to more than ten or twelve altogether, including medical charges, must at all times be filled by Europeans, even after the Raja attains his majority. In this category are the future Resident and his staff.

Some appointments of a temporary nature, such as the Survey enquiry and the Inam Commission, must be retained till the completion of the duties concerned, which are of the highest importance to the welfare of the province. The thirty years' leases given to the cultivators will effectually protect them against the rapacity of any of the Raja's officials hereafter, and the investigation into rent-free holdings, and the grant of

title-deeds to the possessors will give a validity to this kind of property which it never enjoyed before.

The tendency of recent legislation in India is to strengthen the judicature at the expense of the administration. Now this is unexceptionable in territories where the latter can implicitly rely on the loyalty and obedience of the people, but in an oriental country, whenever a great convulsion agitates the land, and the administration is weakened, the courts of justice immediately collapse. In foreign territory particularly, the Government, to be efficient, must be strong, or the courts would become corrupt, while there is not much fear, under a settled system and with a vigilant Resident, that the Raja would unduly influence their decisions.

The present judicial system in Mysore is closely assimilated to that in force in British territory, and does not need much modification. The people are too intelligent to desire a return to the times when common sense and simple rules are said to have sufficed. Common sense in judicial proceedings is but too often non-sense, while the cry for simple rules may be affirmed to argue simplicity on the part of the crier. Unless all native officials are gifted with innate light and superior wisdom, it is better to teach them a methodical procedure, and to give them some legal training, than to leave them to their fallacious instinctive ideas of right and wrong.

The financial system now in force in Mysore is sound, the budgets being carefully prepared, and a watchful control being maintained over all miscella-

neous and contingent expenditure. For the efficient superintendence, however, of this radically important department a European officer, or a native versed in the European mode of keeping accounts, will always be needed, as the treasury transactions relate, not only to Mysore, but to all the requirements of Her Majesty's forces stationed at Bangalore. In the accounts of the province, the substitution of Kanarese for English is an easy matter, the former being already in use in the accounts sent in from the sub-divisions. It will be seen from the schedule of revenue at the beginning of this paper that the income-tax is not in force in Mysore, the Moturfa, or tax on trades and professions, taking its place; so that only English officers pay income-tax. The Moturfa is an ancient impost, well suited to the country, and being subject to revision every year, is as free from objection as any direct tax can well be.

Only nine articles now pay custom duties, betel-nut producing more than half the whole sum raised.

There is only one department of the administration the future constitution of which will need anxious consideration, inasmuch as native prejudices on the subject are strong. It is that of the Public Works, the efficient supervision of which is of vital importance in a country containing 20,000 tanks and numerous irrigation channels.

It is useless to bring against the department stale charges of bad work, rotten contracts, and knavery of subordinates. Allegations to this effect were not unfrequently substantiated, but a remedy for them has not yet been found. Subordinates may be punished.

contracts may be annulled, and better work may, perhaps, be secured by higher payments, but by none of these contrivances will the department be made capable of being managed by a native agency.

It is often recommended that natives should be trained to serve in the department, a scientific education being imparted to them; but the reply to this advice is that eligible young men will not become engineers, and it is idle to suppose that they are to be had for the asking. The writer can assert, without fear of contradiction, that natives of good family dislike the active professional life of an engineer, that they shun the exposure and hard work, and that they infinitely prefer sedentary pursuits, such as are open to them in revenue employ.

To add to the present unfavorable state of matters, the few trained natives who, in former days, performed the functions of surveyors, and were competent to superintend extensive works, are no longer available, being old and worn out.

In the present dearth, therefore, of competent native engineers, and the improbability, to say the least, of such officers being forthcoming in this generation, there is no help for it but to maintain a certain portion of the Public Works Department as it now exists. Indeed, a superintending Engineer of Irrigation, to counsel on all important projects, and to supervise and control local officials will be indispensable.

Under native rule the obligations of the cultivators to attend to the up-keep of the tanks of the country, when once brought up to the required standard, can

be more strictly enforced than at present. Some show of despotic authority appears to be absolutely necessary to secure the desired end, the agriculturists, like most other classes, requiring a certain amount of pressure to ensure prompt action, which is of the utmost importance when heavy floods threaten the stability of irrigation works.

If the attention of the Government of India is directed towards the points above enumerated, and if steps are taken to introduce the native element more freely into administrative offices, there is no apparent reason why the Raja, on attaining his majority, should not be able to form a strong governing agency, which will conduct the affairs of the province to the satisfaction of the Supreme Government, and to the contentment of the people. But, if matters are allowed to train on as at present, without an effort being made to forestal future difficulties, it is much to be feared that the young chief will be unfairly beset by perplexities, the solution of which devolves properly not upon him, but upon the British Government.

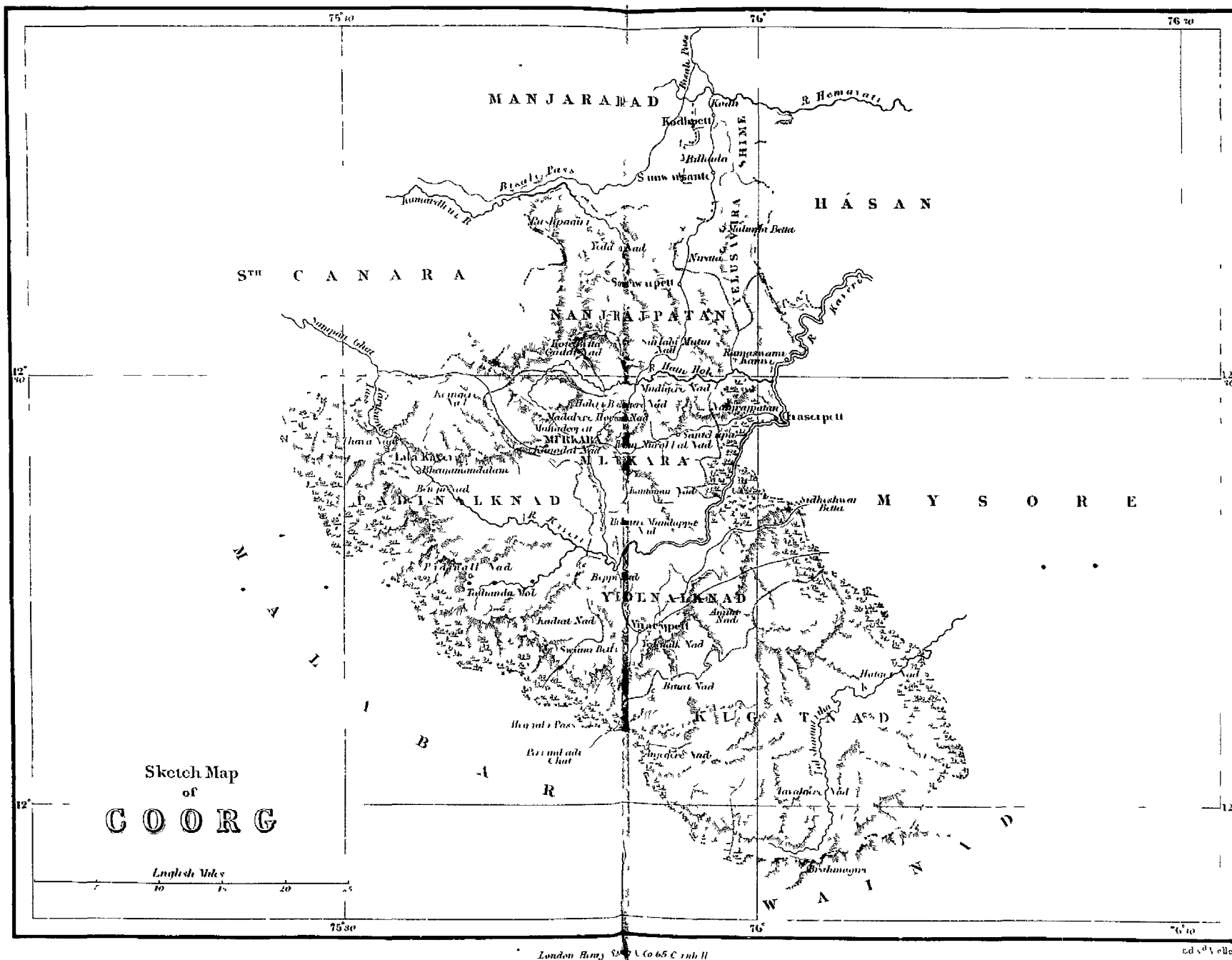
Are native States a tower of strength, or a standing menace to the British Government? It is useless to discuss the errors of the past, and to criticise the policy of twenty years ago. '*Tempora mutantur, et nos mutamur cum illis.*' As regards the future, the minds of all native Princes in India have been tranquillised by the Queen's Proclamation of 1858, and by the wise steps taken by Lord Canning to recognise the right of adoption, so that annexation will be unknown, except in rare cases of bequest or rebellion. The utmost that

the paramount Power would do would be to set aside an incompetent ruler, and to nominate his successor, or to superintend the affairs of a State for a few years, or during a minority.

Most of the native chiefs maintain larger bodies of armed men than are needed, either for show, or for the security of their territories, and, although the pay given is individually small, the total outlay is large, and the heavy expenditure not only entails on the people many a vexatious impost, but retards the improvements of the country. The other main defect, to which attention has already been drawn, is that too much is ordinarily left to the personal caprice of the ruler, owing to the absence of a well-regulated form of government; and this unsettled state of matters may, in the case of obstinacy and folly on the part of the chief, engender revolt among his subjects, necessitating the intervention of the British power, or hurry him blindly into hostilities against it. Ill-governed native States, with a large standing army, are undoubtedly a source of danger, and it should be the object of the paramount Power to reduce their armaments to the lowest possible limit, consistently with treaty obligations. Any political cohesion among native princes, of a nature adverse to our interests, is now scarcely practicable, and it may be hoped that an appeal to their religious prejudices would fail of effect, as, during the last twelve years, they have witnessed the inauguration and consolidation of a new order of things, in which their rights and privileges have been jealously guarded by the British Government. They have therefore every motive to

be loyal, and could not look for greater consideration, either from a foreign invader, or from any indigenous power which might rise up supreme in India.

There is ample scope for improvement in all the native States of India, and some of them indeed are notoriously ill-governed, but they offer to their subjects a field for eminent talent and ability, which is sought for in vain in British territory. Everyone of good family has a chance of rising to the summit of power, and it is needless to point out the attraction of this to men of mark. Though much remains to be done, the force of circumstances has compelled the chiefs of India to improve in many respects the condition of their States, but, in all substantial points, such as the security of life and property, the regular administration of justice, and the mode of collecting the land-tax, the residents of British territory are better circumstanced than their neighbours. . Gross oppression, such as is not unfrequently witnessed in native States, is, if not wholly unknown, extremely rare, and, when detected, is severely punished ; but the oriental mind dislikes rigid rules which work with the regularity of a machine, leaving little latitude for the talents of individuals, and it is therefore not surprising that to men of ability, notwithstanding the precariousness of their position, service under a native ruler should be more attractive than employment under the British Government.



COORG LAND.

Few parts of India are more picturesque than the little hill province of Coorg, and nowhere can be found a more gallant and loyal race than its inhabitants.

Shut in on three sides by stupendous mountains, and on the fourth by an almost impenetrable bamboo jungle, this primitive country might long have remained unknown to the world, had not the insane folly of its last ruler precipitated a conflict with the British Government, which led to his dethronement, and the annexation of his territory, with the free consent of all his subjects, to the English Crown.

The history of Coorg barely reaches back 250 years, and there are in fact no native records of an older date than the commencement of the present century ; from which unfavorable conclusions might be drawn as to the character of the population, were it not that personal contact with them fully absolves them from the charge of barbarism.

It could not well happen, indeed, that the denizens of a country where the aspect of nature is singularly beautiful, should be without some traits of character to interest and attract, and we find accordingly that the Coorgs are a hardy and athletic race, rejoicing in field

sports and manly games, and with a justifiable pride in their fine fatherland.

Coorg, properly called Kodagu, or Kurg, is a small mountainous province on the eastern slope of the great Ghát range of Southern India. It lies between Manjarábád in Mysore, and the British territory of Wainád, and, like both of these districts, is now well known in connection with the coffee trade.

It contains 2,400 square miles of country, and a population of 113,000, or only forty-seven to the square mile, classified as follows:—

Coorgs	24,585
Hindus, not Coorgs	73,638
Muhammadans	5,774
Aboriginal tribes	7,050
Jains	224
Parsis	22
Native Christians	1,071
Eurasians	490
Europeans	98
Total	<u>112,952</u>

The total receipts of the Province in 1869–70 were 59,446*l.*, the taxation falling at the rate of five shillings per head.

The various sources of income are given in the accompanying table:—

	Rupees.
1. Land Revenue	2,86,560
2. Forest	1,06,658
3. Excise	60,375
4. Assessed Taxes	3,028
5. Stamps	33,742
6. Post-office	<u>7,010</u>
Carried forward, Rupees	5,03,373

Brought forward	5,03,373
7. Telegraph	1,864
8. Judicial	5,075
9. Registration Fees	1,847
10. Public Works	70,480
11. Miscellaneous	7,302
12. Local Funds	4,519
Total, Rupees	5,94,460 or £59,446

It is a notable fact that out of the total raised as land revenue, namely, 28,656*l.*, about one-third was produced by the assessment on land bearing coffee, which product therefore contributes greatly to the resources of the province.

During the same period the charges were—

	Rupees.
1. Civil and Political Establishments	1,54,763
2. Judicial Charges	19,308
3. Stamps	2,533
4. Police Charges	1,152
5. Military	2,13,944
6. Superannuation Payments	1,973
7. Ecclesiastical	4,836
8. Allowances under Treaties	21,470
9. Public Works	1,24,651
10. Education	14,088
11. Miscellaneous	7,873
12. Local Funds	2,322
13. Post-office	5,386
14. Telegraph	19,859
Total, Rupees	5,94,158 or £59,415

The province therefore pays its way, including the charges for an entire regiment of native infantry, but the grant for Public Works is wholly insufficient.

Coorg comprises six divisions, which are sub-divided as follows :—

1. Mèrkára	2. Yedenáák Nád ¹	3. Pádináák Nád	4. Kígat Nád	5. Nanjárájpatan	6. Yélusávira Shímé
1. Madakere Horemal nád 2. Kagodal nád 3. Horú Nfrok-kal nád 4. Kántámár nád 5. Hindigere Mundappa nád 6. Mudigere nád 7. Haleri Badigere nád	1. Yedenáák nád 2. Deppu nád 3. Amint nád	1. Pádináák nád 2. Kadiat nád 3. Tháva nád 4. Benga nád 5. Kuigere nád	1. Anjegere } nád Mare } 2. Távalgere } nád Kurchitore } 3. Hatgat } nád Aragere } Tirunáák } 4. Bítat } nád Kírigúr } Kutta } Beruli }	1. Gaddi nád 2. Yedawa nád 3. Surlabi Matúr nád 4. Nanjárájpatan Hóbli ² 5. Ránaswámi Kaniwá ³	1. Kodli Hóbli 2. Bilhada Hóbli 3. Nirata Hóbli

The whole of the Náds are hill country. The Yélusávira Shímé, and two sub-divisions of Nanjárájpatan are outside the hill barriers, and in the plains.

The only towns in the province are—

Name.	Locality.	Population.
1. Mahádeopete or Mèrkára	Mèrkára sub-division	3,859
2. Virarájpett . . .	Yedenááknád sub-division	2,922
3. Fraserpett . . .	Nanjárájpatan sub-division	1,181
4. Sómawárpett. . .	Nanjárájpatan subdivision-	915
5. Kodlipett . . .	Yélusávira Shímé sub-div.	733
6. Sanivársanté. . .	Yélusávira Shímé sub-div.	500

With these exceptions, there are neither towns nor villages, the people living in farm-houses, each man on his own estate, a certain number of such farms comprising what, for administrative purposes, is called a village.

In order to obtain a tolerably accurate idea of the configuration of Coorg, it is desirable to ascend the principal mountains of the country, splendid hills that tower aloft above their compeers, and open to view the numerous secluded vallies and dense forests with which the province abounds.

On the northern frontier, in the Nanjárájpatan divi-

¹ A Kanarese word used in Coorg and Mysore to denote a division of hill country.

² A division of plain country.

³ A gorge between hills.

sion, the Kumar Parvat, called by the Coorgs Pushpagiri or Pupgiri, that is, the Flower Hill, by its bold and almost inaccessible sides seems to oppose an insurmountable barrier to the invader. In fact, all access to it from the north is impracticable, except by a long and toilsome climb of twelve miles up the slopes of the hill from the Subhramani temple in Canara. On the Coorg side, the approach, though much shorter, is very steep and difficult, while the natives regard with some fear the dense jungles at the foot of the mountain, as they are frequently infested by herds of wild elephants. These animals, notwithstanding that the mountain is 5,500 feet above the sea, often contrive to climb up the steep wooded sides to the summit, feeding on favorite trees as they make their way upwards. The Coorgs have another reason for regarding the hill with superstitious dread, as on the extreme point one sees, within a small stone enclosure, apparent marks of two feet, which are regarded as of celestial origin. The few devotees who have the courage to visit the lofty mountain, put up, in commemoration of their pilgrimage, heaps of stones, of which one observes great numbers all around.

Looking over the rugged precipitous northern face, the whole of the coffee district of Manjarábád lies like a map beneath one, the stupendous Ghát range of the Nagar country towering up in the distance beyond. Turning round, one sees to the south the great chain of mountains which encircles Coorg on the west like a high wall, shutting it out from the low country on the coast, and terminating in the lofty Brahmagiri which

divides Coorg from Wainád. To the east is the Mysore plateau, dotted over with drugs and peaks, while to the west, if the day be fine, a distant view of the ocean rewards the observer.

This grand hill has not often been visited by Europeans, but being a prominent landmark on all sides, it has of course not escaped the attention of the Trigonometrical Survey, whose officers have planted on its summit one of their triumphant marks.

In the centre of North Coorg, the Highlands of the district, with an average elevation of 3,500 feet, is the fine mountain called Kóté Betta, or the Fortress Hill, an immense mass, with a flat black summit, which, on a misty day, looms out like a great whale. Kóté Betta is also in the Nanjájpattan division, and is a favorable point of view for studying the topography of the northern portion of the district, as it commands a great stretch of country, and because, as in the case of the Mysore Drugs, good water is found on the summit. The hill is about 5,000 feet above sea level, but is comparatively easy of access.

The Coorg Highlands are the wildest part of the province, a mass of hills, in fact, with but little forest, and sparsely inhabited. The people are mostly Lingáyats,¹ and not pure Coorgs, the latter being found chiefly in the central tracts, where cultivated land is more abundant. The climate, however, of the Highlands is eminently salubrious, and Sómawárpatt, a small town on the outskirts, enjoys a good reputation in this respect.

¹ So called from their wearing the 'lingam,' or emblem of the god Siva.

The third mountain which calls for remark is Tadianda Mól, a beautiful peak in the Pádináik Nád division, which rears its head to a height of 5,600 feet, and is the loftiest in the province. Being in a central part of the Ghát range, Tadianda Mól is perhaps the best elevated point from which to survey Coorg, while the ascent from the Naiknád palace at its foot only occupies two hours. It is an easy climb till one reaches the actual peak, where the ascent is naturally steep. As soon as the fleecy mist which generally covers the country in the morning clears off, a splendid view is obtained of the little Coorg paradise, as well as of the distant Mysore ranges of hills, and of the sea to the westward. All the mountain sides are clothed with primæval forests full of the finest trees, while in the vallies far beneath one descries the emerald bits of cultivation which denote the presence of the Coorg farmer, whose substantial dwelling is seen hard by, half hid, however, by bamboos, plantains, and umbrageous trees.

Fourth on the list of the higher hills is the Brahmagiri, called in Mysore Dévasi Betta, a long range which separates Coorg from Wainád, and which is nearly as substantial a barrier on the south as the Pushpagiri on the north. It is in the Kigatnád division. The ascent to the highest peak is not less than six miles, passing over alternate rises and falls for three miles, when a tough pull takes one to the higher range. Here one passes over undulating downs, with occasional patches of forest in the gullies, called in Southern India 'Shólas,' till one reaches the foot of a

sharp ridge leading to the top of the peak. Perched on the summit, one has a strikingly fine view of Wainád at one's feet, with its numerous coffee plantations, and the Nílgi mountains in the distance beyond. To the eastward is the dense jungle which divides Coorg from Mysore, the Mugudu, or triple boundary of these provinces and of Wainád, being eight miles off. The Kigatnád division of Coorg, which is, as compared with the central and northern parts, an open country, lies much lower than the rest of the province. Owing to this circumstance, though the ascent to the Brahmagiri is toilsome, the descent on the Wainád side is not very severe, the level of that province being higher than that of South Coorg. The Coorgs of Kigatnád are of somewhat darker complexion than those farther north.

The Brahmagiri has an elevation of about 4,500 feet, being, therefore, considerably lower than Pushpagiri or Tadianda Mól, but it is equally revered by the Coorgs, as from it issues the Lakshmantirtha river, one of the affluents of the sacred Kávéri, and itself a stream of no small repute. It is a picturesque little burn, springing from a fountain two miles from Kúrchí, where there is a small temple of indifferent construction in honor of the deity.

Besides the four hills mentioned, there are many others of local celebrity, of which that where the Kávéri rises deserves notice. The source of this sacred stream is called Tala Kávéri, or the Head of the Kávéri, the tiny rivulet trickling out between two hills called Brahmagiri and Agnigiri. It is received into a small

reservoir, which is greatly venerated, and visited by hosts of pilgrims. Further on, at Bhágamandalam, it meets another stream called the Kanké. There is only a petty temple at Tala Kávéri, which is in an elevated wild tract three miles from civilisation, but at the October festival, crowds of devotees encamp on the spot, and perform their vows. At Bhágamandalam there is a large temple which enjoys an endowment of 600*l.* a year, and is reputed to be an ancient edifice. Inaccessible as is the country about Tala Kávéri, there is a pass in the vicinity, called Tariḱanna, which was formerly much in use, but is said to be now impracticable.

Although the general direction of the Ghát range is north and south, the hills which intersect the interior of the province are so varied in shape, height, and direction, and, at the same time, so numerous, that, small as is the area of the country, it must be repeatedly traversed, and much fatigue must be undergone in climbing the principal mountains before an accurate idea can be formed of the peculiarities of the district. Besides the hills already mentioned, there are a few others of note, such as Swámi Betta, called by Europeans Mt. Remarkable, near the Periambádi Pass, and Málimbi Betta, a fine conical hill in the Yélusávira division. This division is, however, beyond the barriers of Coorg, and formed no part of the province originally, having been a recent conquest. It derives its name from its revenue 'yélu' seven, and 'sávira' thousand, that is the seven thousand (pagoda) territory, this amount being its assumed revenue. The division is in the low country, and in its characteristics resembles Mysore rather than

Coorg, while the people are essentially different from the true Coorgs.

The commencement of the Hindu year is generally signalised on the Coorg mountains by deafening claps of thunder, which reverberate and roll through the valleys with a roar which appals new comers. The thunder-storms are often accompanied by heavy showers, which suddenly chill the air, and portend the coming up from the sea of the regular monsoon. The barometer frequently changes, and its rapid alternations show that strife is waging among the elements, wind and calm, hot air and cool sea-borne breezes, following one another in rapid succession. At length, about the beginning of June, this fitful state of things ceases, and the south-west monsoon obtains the mastery, retaining it till the end of August, and pouring forth during this period those beneficent showers which bring with them plenty and happiness to the people. But the raw damp cold is very trying to those not inured to the climate, the country is enveloped in perpetual mist, communications are interrupted, and those who can get away, take refuge below the hill barriers.

As the north-east monsoon passes first over the Mysore plateau, its effect is not much felt in Coorg. At this season, a few heavy showers fall, after which the weather clears up, and uninterrupted sunshine characterises the glorious winter of the Coorg mountains.

Coorg, being visited by copious torrents of rain, is the treasure-house from which the districts of the plains draw much of their wealth, but the considerable rivers

which rise in the province cut their way through such high banks that their fertilising properties are not utilised in Coorg itself, and it is only when one enters Mysore that the great value of their irrigating powers is practically tested. In Coorg, though there is an abundant rainfall, averaging in some parts yearly 120 inches, there are few works of irrigation, but the reason is apparent when one considers that in this mountain tract there are a thousand streams, coursing down the hillsides, and supplying water at every man's door nearly.

The Kávéri, with virgin modesty, steals its way silently under the cover of lofty overhanging banks and thick forest for the greater part of its course through Coorg. One may be encamped only a few yards from the stream, and yet be unaware of its proximity, owing to the dense growth of wood on its sides. When swollen by floods, however, it is very deep, and becomes impassable, cutting off all communication between the chief towns of Mérkára and Virarájpett. It is bridged at Fraserpett where it leaves Coorg, but nowhere else.

As in the case of all the great Indian streams, mythology and poetry have combined to cast a sacred halo over this river, investing it with the rays of divinity and the charms of modesty; and, in truth, when one reflects upon the priceless boon which its waters bestow on the parched-up lands of the plains, it is no wonder that the grateful recipients of its bounty should weave a romantic tale about its celestial origin. This Indian Undine, in silence and seclusion, performs her peniten-

tial homage in order to obtain the beatitude of her foster father, the sage Kávéra Muni, while the stream into which she is transformed, after stealing almost unperceived away from its birthplace, when it enters Mysore, assumes the majestic mien of a goddess, and thundering over rocky channels, pursues an impetuous course till it dashes itself over the magnificent falls at Sivasamudram.

The Lakshmantirtha, which rises in the Brahmagiri hills of South Coorg, is an affluent of the Kávéri, and is also utilised as soon as it enters Mysore, several irrigation channels being taken from it in that province. In Coorg, it flows through forests, and has steep banks, so that no direct benefit is derived from its waters, but the supply is constant.

The other rivers of the province, namely the Hatti Holé, or Fish river, flowing into the Kaveri, and the Kal Holé, or Stone river (mentioned in the despatches of the Duke of Wellington), are of inferior note. The Hémáwati, which is a Mysore stream, traverses a portion of the Yélusávira division, and offers considerable impediments to the traffic between Coorg and Manjarábád.

Before the annexation of the country in 1834, and for many years afterwards, there was no cart road in it, the only available means of carriage being pack bullocks or coolies. In the days of the Coorg Rajas, trade was very restricted, and the hills so rarely traversed by British troops, that their little territory remained almost unknown. The only communication much used was a defile passing under the Sidheshwar hill, where a strong

okhad, or outpost, defied all approach on the frontier : a stone was erected with 'Vi,' for Víraráj, on one side, and 'Dé,' the Mysore device, on the other, marking the boundary between the two provinces. The pass at this point led over hills, covered with thick wood, into Coorg ; but the country is so difficult, and the bamboo jungle so impervious to troops, that the Coorg chiefs were able to offer a formidable resistance to an attacking force.

After the dethronement of the last Raja, one of the first duties undertaken by the British Government was to secure a thorough communication, for military purposes, with the coast. This was accomplished by the formation of two roads, one entering Coorg at Fraserpett, and leading *viâ* Mérkára, to Mangalore, by the Sampáji Ghát, and the other entering the district a little to the south, and leading, *viâ* Vírarájpett, to Cannanore by the Periambádi Ghát. The first of these comprises a descent of twenty miles from Mérkára to Sampáji, the pass being well and skilfully laid out. The second is a descent of thirteen miles from Periambádi to the Stony river on the frontier ; but, though the gradient is not severe, the line is not so well laid out as the first-named, and is more difficult to keep in order.

These two great arteries, though quite sufficient for military purposes, are altogether inadequate for the requirements of the district, now that every corner of it has been opened up by European enterprise, and it has consequently been found necessary to devise communications north and south, in deference to the repeated

applications of the planters, to whom the country owes so much of its prosperity.

Coorg is an example of a small hill district, with a limited revenue of 57,000*l.*, where the communications are at all times maintained with great difficulty, and where large streams are so numerous that to bridge them all would swallow up for an indefinite period the whole revenue of the country. To bridge the Kávéri, for instance, between Mérkára and Vírarájpett, where such a work is much wanted, would, at present rates, probably cost not less than 20,000*l.*, its width during the rainy season being considerable, and its velocity great. Even during the dry months, its rocky bed contains nearly three feet of water, with deep pools at intervals, so that boats are generally needed to cross it.

It may also be remarked, that the maintenance of roads in a hill-country like Coorg, where the gradients are steep, and bridges are liable to be carried away by the impetuosity of sudden floods, is a fruitful source of expense. Even the industry of the planters, who have done so much for the district, has a prejudicial effect upon the communications, for which there is no adequate remedy. Formerly, when the monsoon burst on the crest of the Gháts, which were covered with dense wood, the contents of the rain clouds, which descended on the hills, were absorbed in the rich mould which lay at the feet of the stately trees, and the moisture made its way only gradually to the lower levels. But since the hillsides have been denuded of the giants of the forests, and slender coffee plants have taken their place, the heavy rains have washed away

the surface soil, and the waters rush violently down the hillsides, meeting with no resistance where the deep mould formerly stayed their course; and, should they encounter a bridge in their descent, too frequently tear up its foundations, and destroy the roadway also.

The magnificent trees which clothe the Coorg mountains, not only embellish greatly the landscape, but have, it is said, a potent influence on the annual rainfall by attracting the clouds. The Coorgs assert that, since planting operations have been extensively carried on, their country is much drier than it used to be; but although, as above pointed out, the denudation of trees has the effect of precipitating the showers violently down the face of the hills, no proof has as yet been adduced that the actual yearly rainfall has diminished.

Upon a copious rainfall mainly depends the prosperity of the district; for although an adventitious stimulus has been given to it by growing coffee, rice is the staple food of the people, and abundant showers are necessary, in the absence of artificial irrigation, to produce the yearly crop. Even for coffee, tea, and cinchona, plentiful and timely rain is needed, the absence of the periodical fall bringing with it not only drought, but the destructive insects which follow a dry season.

Of all parts of Coorg, the Kigatnád division appears to be most fertile, owing probably to its lower level and the abundance of water consequently supplied to it. The soil is of a darker hue than in the other divisions, which is attributed to the thick deposit of vegetable substances brought down from the hills; but this seems

to affect the climate prejudicially, South Coorg being so unhealthy that Europeans residing in it almost invariably suffer from a bad type of fever; and even the natives, by their dusky complexions, show the effect on the constitution of the moist black soil.

In Northern and Central Coorg, the soil is mostly dark red, and in the vallies is highly productive; but there is a large proportion of waste and unculturable land in the Highlands. Rice is the great crop of all the hill country, but in the plains, in Yélusávira Shímé, and Nanjárápatan, the productions are similar to those of the adjoining parts of Mysore, dry grains being extensively grown.

Were it not for the heavy rains which deluge the country, its elevation and favorable temperature¹ would lead a person to think that the European fauna would thrive in Coorg. Certain fruits do succeed well, especially oranges, limes, shaddocks, and plantains; but these are natives of the soil. European vegetables have been tried with fair success by planters.

The appearance of the Coorg farm houses in the spring is very picturesque, as, besides the cultivated plants, the hedges teem with a profusion of roses and other wild flowers.

Of the products of the forests mention will be made in treating of the results of coffee planting as carried on in the district.

In former days, when, to a native mind, the merit of

¹ At Mérkára, 3,700 feet above the sea, the extreme range of the thermometer is about 80° indoors, and the average 60°. Sómavárpett also enjoys an equable temperature, but, south of Virarájpett, the thermometer stands much higher.

territory was its inaccessibility, few States enjoyed such an immunity from invasion as Coorg, the only approaches to it being through dense tangled woods, up the face of steep mountains, clothed with forest trees, and cut up by stony water-courses. The Sidshwar route already mentioned, and the Heggala Pass to the west, were the only communications practicable for troops; and even these could be easily defended against superior forces.

Owing to this seclusion, and the poverty of the country, this little Alpine region remained almost unknown till the time of the sturdy Haidar Ali, who, having conquered all the hill tracts of Mysore, carried his arms also into Coorg, meeting with little resistance. Having established his ascendancy, he built a fort at Chikara, now the chief town of the province, inside which was afterwards erected the Raja's palace.

It is not to be supposed, however, that, prior to the advent of Haidar Ali, there was no settled government in the country, for, at an early date, it appears to have been parcelled out into Náds, or communes. The extent and configuration of these depended in a great measure upon the natural boundaries furnished by the various chains of hills which cross the province; but, owing to the prevailing system of compulsory labour, slaves were available in large numbers, the limits of each nád were also defined by cutting deep ditches called 'kadangs.' These still constitute the boundaries of the divisions and villages, and are scrupulously maintained, so that any attempt to alter such landmarks is immediately resented. In the case of individual

holdings, stones are generally put up to identify the limits of each property. Disputes regarding such boundaries are not uncommon, it being easy to remove the stones clandestinely.

Tradition says that the thirty-five náds into which Coorg was anciently divided, were shared by twelve chiefs, who enjoyed the privilege of being preceded by *Komblukárs* or hornmen, six of them being of note.

The primitive Kodagaru, or Coorgs, were divided into Amma Kodagaru (who anciently exercised priestly functions, but fell under the displeasure of the goddess *Kávéri*), and secular Coorgs. The latter were of three branches—San, Bud, and Malé, of which the San only are numerous at present.

About 250 years ago, a *Lingáyat* of the *Ikkéri* country emigrated to Coorg, and pursued there, it is said, the calling of a teacher. It is not stated whether he professed to be a religious preceptor, though this is probable; but in course of time he contrived to levy a share of the grain of many villages, and at length acquired so much influence, that he usurped the sovereignty of the whole province. He was the ancestor of the Coorg Rajas, who wielded an authority which was so implicitly obeyed, that one cannot but suppose that so brave a race as the Coorgs must have attributed to their rulers a divine origin, or rights derived direct from the deity, or they would scarcely have shown such unbounded respect to Rajas who seemed to have madness in their veins.

The first chief established himself at a place called *Haleri*, about eight miles north of *Mérkára*, and gave to

his newly-acquired possessions the title of the Haleri Samasthán, or Haleri sovereignty, an appellation which it continued to bear, officially, down to the dethronement of the last Raja. The family pedigree, so far as it can be traced, is given opposite:—

The history of the family is almost a blank till the invasion of Haidar Ali, to whom little resistance seems to have been offered, as the Coorgs, however individually brave, were unable to resist the conqueror's entrance into their country, or to encounter him in the field. But, although his troops were far superior to the Coorg levies, the subjugation of the province was difficult and unprofitable, as the country was inaccessible, and the simple habits of the people promised little spoil. As commanding, however, the approach to Mysore from the west, the occupation of Coorg became a necessity, and both Haidar Ali and his son Tippu Sultán were fully aware of its importance. To the latter, the Coorg Wodiar, though a fugitive or a prisoner, was a dangerous enemy, as being the head of a hardy race of mountaineers, who could ill brook subjection, and might at any time be a thorn in his side. Accordingly, at the close of the first war with the British, when Sir John Kennaway was deputed to negotiate the treaty of Seringapatam in 1792, although the Mysore sovereign agreed to cede half his territories to the allies, he for some time stoutly resisted the surrender of Coorg, even although little or no revenue had been received from it for several years. His agents called it the gate of Seringapatam, and pleaded hard for its retention by their master, their persistence being so great that it was only cut short by a

positive refusal of the Governor-General to abandon his faithful ally the Raja. During our long struggle with Tippu, the Coorg chief had uniformly aided us to the best of his power against the tyrant who had held his country in thralldom, and was rewarded for his steady allegiance. The province was, however, only valued at 8,000 Kántirai pagodas, out of a total of more than 13,000,000 ceded to the Company.

In fact, although no regular revenue had been collected from Coorg, it had constantly been harried by the Mysore troops and its Raja imprisoned, so that it seemed a worthless possession financially. Nor did matters improve much till the close of the second war with Tippu in 1799, when the gallant chief of the Coorgs, who had invariably defied his power and assisted his enemies, was at length able to breathe freely.

Dodda Vira Rájéndra or Vira Rájéndra the Great, was the Wodiar or Raja, who had struggled through the troublous time of the Mysore usurpers, having succeeded in 1780 his father Linga Ráj, who, however, left him nothing but a bare title. On his accession to the throne, after the fall of Seringapatam, he came into an impoverished inheritance, but as he conducted his affairs with prudence and economy for several years, he was soon enabled to display some of that pomp and circumstance which are so dear to Hindu rulers. The feudal tenure on which the Coorgs hold their lands, rendered it possible for their Raja to make a great display at the principal yearly festivals, when all his subjects attended in person and contributed to the *éclat* of his petty court. So, when the chief went to hunt

elephants or bison, it was the custom for all the headmen of the Náđ which he honoured with his presence to accompany him so long as he remained in their commune. The few Englishmen who held communication with the Raja, describe him as most solicitous to show them every attention, to amuse them by sporting excursions and fights between wild beasts, and to testify markedly his respect for the nation which had rescued him from the oppressor.

Unfortunately, a year or two before his death, Dodda Vira Rájéndra showed symptoms of insanity, and although he maintained his friendly relations with the British Government, he gave way to great excesses, and took away the lives of hundreds of his subjects during sudden bursts of rage and madness. During lucid intervals, his conduct was irreproachable, but the fits of insanity became more frequent and fearful, till they terminated in his death in 1809.

He had three illegitimate, but no legitimate sons, his legitimate offspring being confined to five daughters. Of these, one married the Raja of Sódé, or Sunda, in North Canara, a small territory which subsequently lapsed. The second, Dévammaji, was selected as successor to her father, and placed under the guardianship of her uncle Linga Ráj, younger brother of Dodda Vira Ráj, a crafty individual, who assumed a character for sanctity, and pretended to abjure all wish to ascend the throne. He soon, however, threw off his disguise, and in 1811, having placed his niece in confinement, usurped her authority.

Like his brother, Linga Rájéndra continued on good

terms with the British, but ruled his country in a tyrannical manner. He was not, however, devoid of ability, and directed his attention to the resources of the province, forming a valuable record of the revenue of each Nád in a kind of Domesday or Visitation Book, called a 'Shisht,' wherein is entered the holding of every farmer, with details of cultivated land, grazing land, and forest, the whole forming a valuable and tolerably accurate register of the landed tenures of Coorg.

Linga Ráj reigned from 1811 to 1820, when he was succeeded by his son Chikka Vira Rájendra, or Vira Rájendra the Less. This chief's reign of fourteen years was one long course of unmitigated tyranny, and it is a marvel that the Coorgs should have endured during that time the frightful cruelties which this bloodthirsty ruler perpetrated. He had, seemingly, not even the excuse of madness that condoned the wild bursts of passion which moved his uncle, but his jealous and suspicious disposition led him to murder in cold blood all who fell under his displeasure, or were fancied foes to him. Short shrift was given to those who incurred his wrath. In the dead of the night, the unhappy prisoners were taken out secretly through a postern of the palace, conducted to a thick jungle, and there decapitated, the corpses being thrown into a pit, previously dug for the purpose. His own relations were the chief victims, and it is confidently stated that the whole of these were murdered by his orders, except his own wives and children, and his sister Dévamaji, who fled to Mysore to avoid his persecution. All the descendants of his uncle Dodda Vira Rájendra were ruthlessly killed, including women

and children ; and that the fidelity of this story may not be impugned, it may be stated that, only three years ago, a pit was discovered near the Naiknád palace, where were found the remains of some of the victims, those who executed them being present, to attest the truth of the horrid tale.

In a corner of the courtyard of the Raja's palace at Mérkára, is a rudely fashioned elephant of the size of life. It is said that the Raja used to take up a position in the balcony of the palace, armed with a rifle, and causing wretched prisoners to run across the yard from their place of confinement to the elephant, fire at them as they sped along, with the promise, however, of sparing their lives if they touched the elephant. As he was an excellent shot, the victims rarely succeeded in reaching the elephant unharmed.

In course of time, the Raja, forgetting all dictates of prudence, imprisoned and threatened the lives of British subjects, which necessitated the interference of the English Government. Being reminded of his obligations, and warned of the consequence of neglecting them, Chikka Víra Rájéndra cunningly denied all the charges against him, but secretly practised still greater cruelties. At last, in 1834, having insulted his own sister, she, with her husband, fled to Mysore, putting herself under the protection of the Resident at that Court. Her brother, warned too late of her flight, ordered an immediate pursuit, but this proving fruitless, he demanded her surrender from Mr. Casamaijor, an application which that officer properly refused compliance with.

The Raja then, despising all remonstrance, defied the British Government, and hostilities shortly after commenced. A feeble resistance was made to the English force, but it was clear that the Coorgs had little sympathy with their Raja, who, finding his position untenable, fled from Mérkára and took refuge at Naiknád, where he soon surrendered without a struggle. Before giving himself up, however, he wreaked his last bloody vengeance on those who had been his prisoners. Among those who then suffered was his minister, who was found hanging dead, though whether he was despatched by order of the Raja, or whether he had hung himself from fear of the consequences of having abetted his master in his cruelties, was never ascertained.

Chikka Vira Rájéndra was at once removed from Coorg, to the great delight of the people, and sent to Benares. After a residence there of some years, he proceeded to England, where he died. One of his daughters, who added the august name of Her Majesty to her heathenish indigenous appellation of Gauramma, married an English gentleman. Two other daughters married Sir Jang Bahádur of Nepal, but the younger was sent back in disgrace to the family residence at Benares. Although attempts have been from time to time made by members of the family, by sending emissaries, to keep up their connection with Coorg, their overtures have not met with any response.

As soon as the Raja was removed from the country, the Coorg people, without a dissentient voice, voted

for the annexation of their territory to the British Crown, the province being one of the very few British possessions in India which has become such, not by conquest, but by the free consent of the population. Perhaps owing to this fact, the Government, to which they announced their adhesion in 1834, has, not without good reason, shown them constant indulgence, and an exceptional deference towards their feelings and prejudices. For instance, the slaughter of cattle in Coorg is, and is likely to remain, forbidden, so long as the people deprecate it, nor would it be prudent or just to ignore their feelings on the subject, in the face of a distinct promise given to them by Colonel Fraser at the time of annexation.

While they yielded implicit reverence and devotion to their chief, the Coorgs exacted complete submission to themselves within their own demesnes. The patriarchal system, under which they lived, vested the landed proprietors with great authority, and as slavery was rigidly enforced throughout Coorg, and each farmer had a considerable number of agrestic hinds on his land, undeviating submission to the head of the house was required.

The more substantial proprietors reside in strongly-built thatched houses, with an inner court-yard in the centre open to the sky, provision being made to carry off the heavy rainfall, which in Coorg often amounts to 120 inches in the year. Outer rooms are devoted to business and the reception of visitors, but the inner rooms are appropriated to the various members of the family, all of whom live under the same roof. The

rooms are small, and have no outer windows, so that it is difficult to understand how sometimes sixty or eighty members of a family, comprising three or four generations, manage to reside together. Indeed, owing to the superfluous inmates, it has of late years been necessary to depart from the ancient usage, the juniors being sent to live elsewhere. But a short time ago, the custom of polyandry prevailed among the Coorgs, to which it was partly owing that the brothers of a family lived together. This practice is nearly extinct, however, and any reference to it is unpalatable. In most of the farms are to be seen guns, and bows and arrows, hung up on beams, and many proprietors can turn out twenty fighting men at least. Quantities of provisions are stored up between the rafters and the roof, while outside, grain and stock are kept, cattle, pigs, and fowls being tolerably abundant. Vegetables of various kinds, plantains, jack-fruit, oranges, &c., are grown close to the farm-house, and in the neighbourhood dwell the Holeyaru or labourers, who, from time immemorial, have lived on the estates of their Coorg masters.

The non-Coorg Hindus, as distinguished from the Coorgs, who are the lords of the soil, amount to 74,000 souls, comprising nearly three-quarters of the whole population. In this category are Holeyaru, Yerawas, Páleyas, Kurubaru, and various other low castes, the majority of whom are sons of the soil, and were serfs, till manumitted by the British Government. It is with difficulty that their former masters can retain their services now that planters pay them readily double wages, and many

of the Yerawas, who are numerous in South Coorg, have emigrated to Wainád, leaving rice-fields uncultivated, or the crops standing unreaped, for want of hands. The Coorg landlord will not do the heavy work of planting and transplanting rice himself, exposure in the rainy season and toiling through thick moist mud being only endurable by one inured to hard labor.

In truth, in the time of the Coorg Rajas the number of serfs attached to each holding was specifically mentioned in the Sanads or grants issued by the State. These title-deeds were called Jamma Sanads, that is, birthright grants, from the Sanskrit 'Janam,' a birth; signifying a proprietary right inherent in the possessor, and inalienable from his family, so long as he complied with the conditions of his feudal tenure. The assessment is 10s. on 100 battis,¹ that is, about three acres, and is regarded as half the full assessment, the remission being made in consideration of feudal service, the conditions of which extend to military service in time of war, and police duties during peaceful times. A due proportion of grazing land, called Badiké, and of forest, called Báné, is attached to each Warg, or farm, and is specified in the grant, on receiving which a fee of 2s. is paid, the farmer getting a handful of the soil of the holding in confirmation of his right. He has further to make a payment to the State of 1l. per 100 battis on entering upon possession; the amount

¹ A batti of irrigated or wet land is dependent on the quantity of grain which will suffice to sow it, so that the extent comprised is not a standard superficial area, and varies greatly, according to the quality of the soil. On an average, 100 battis equal three acres.

being, however, payable in instalments, while the grant is unlimited in duration at the pleasure of the cultivator.

Only a few classes are permitted to hold land on the above easy terms, all the remaining farmers holding land on Ságu tenure (Kanarese, 'ságu,' to cultivate), at the full assessment of 1*l.* per 100 battis. Such farmers form no portion of the militia of the country. Indeed, the services of the Jamma ryots are now never required in a military capacity, while the obligation to carry arms, of course, does not extend beyond the limits of the Coorg province.

For many years after the annexation of the country to the British dominions, the Coorgs remained in their pristine state of simplicity, only known to the few European officials whom duty or curiosity led to visit this interesting alpine tract. Their knowledge of the outer world was absolutely *nihil*, as no Coorg ever left his native land. Their leisure hours were devoted to athletic sports, including hunting bison and beasts of prey, and to the great periodical festivals which hailed the advent of the rice crop, or implored a blessing from the goddess Kávéri, in whose honor a special feast is held in October.

Little is known of the faith anciently held by the Coorg mountaineers, but, as they bear a resemblance in many respects to the Nairs of Malabar, and as one of their greatest peculiarities is an aversion to leave their own country, it appears probable that they are aborigines of the soil. It is remarkable, however, that in many parts of the province we find traces of an

earlier race, the remains being similar to those discovered on the Nilgiri mountains, and in various other parts of Southern India. Unfortunately, Coorg history, as already observed, does not extend further back than 250 years, so that it is impossible to assign any trustworthy period as the time of the construction of the monuments so frequently met with. Near Fraserpett, nearly 500 cairns were discovered within a limited space, and hundreds of others have been found elsewhere. Whether these erections were mortuary kistvaens, or dwelling-places, has not been decided satisfactorily, as neither bones nor ashes have been found, on the one hand, as an indication of their having been used as burial-places, nor, on the other, is there in them any trace of smoke on the roofs, pointing to their having been inhabited.

The cairns consist of a small chamber, enclosed between three or four stone slabs, with a large slab on the top, the rear stone being generally pierced by a round hole rather larger than a man's body. They vary much in size, being from six to ten feet long, and three to six feet wide, some of them being more than three feet deep. A few of the structures have double chambers, and many of them are surrounded by circles of stones, forming a kind of verandah, a few feet wide. In a few instances one sees large stones standing erect at the entrance of the edifice, but this is rare.

These monuments do not face in any particular direction, and are seen scattered about the side of a hill in close proximity to one another, which gives them the appearance of a burial-ground.

By the people they are called either 'Pandu pore,'

that is, 'Pándava stones,' after the mystic heroes of the Mahábhárat, or 'Pándara mané,' that is, 'pygmy houses,' both these phrases portending a dwelling-place. They are also sometimes called 'houses of the dead' in Kanarese, but it is evident that the Coorgs are wholly ignorant of their original use.

In some of the structures urns have been discovered, which are not without artistic merit, some of them being tripods, while a good many specimens of glazed pottery have occasionally been found. In one instance a human jaw was found, together with pieces of bones. Husks of grain, principally paddy, bits of iron, and fragments of necklaces, made up the list of treasure trove, but it can hardly be asserted that anything of special interest has been brought to light, while the kind of pottery found, though not resembling that now in use, appears to be too carefully modelled to be the handiwork of pre-historic times. One cannot, however, avoid the conclusion that the cairns are of a date prior to the present era, as the Coorgs do not employ such a mode of sepulture, nor have they any tradition on the subject.

There is very little of Hindu religious doctrine among the Coorgs, and they have a positive antipathy to Brahmans. Their ancient worship seems to have been given to the God 'Ayappa,' a sylvan deity, to whom some of the finest woods in the province were dedicated. These 'dévara kádu,' or divine woods, are often regarded by European planters with longing eyes, but are likely to remain for many a day untouched by the axe, as the Coorgs invariably demur to their occupation. It is said that the caste called Amma Kodagaru were

originally the national priests, but more than 100 years ago they fell under the wrath of the deity, and lost their purity, and their priestly office in consequence, since which time Brahmans of the Siva faith have discharged all ceremonial functions for the Coorgs. Once in the year, the forests dedicated to Ayappa or Pan, are visited by the Coorgs (who, at other seasons, are afraid to enter them), when the Brahmans offer propitiatory sacrifice.

The few temples in the country are served by Brahman priests, that is, the buildings at the sources of the Kávéri and Lakshmantirtha rivers, and those at Mérkára, Vírarájpett, and Fraserpett. From the earliest times the sacred spring at Tala Kávéri was regarded with veneration by all Hindus, and Brahmans officiated at the yearly festivals in honour of the goddess. So also at the fountain head of the Lakshmantirtha. It is, therefore, difficult to reconcile the aversion of the Coorgs to the sacerdotal caste with the fact that Brahmans must always have exercised their priestly functions in the country, and particularly when it is remembered that the Coorgs themselves occasionally avail themselves of their services. In all official posts, however, the ascendancy of Brahmans is resented by the Coorgs, partly perhaps from a consciousness of their superior intellect; and we accordingly rarely find one of the twice-born holding high employ in the province.

In many parts of Coorg reside priests who profess Saiva tenets. These persons are called Jangamas, and their habitations Maths. They wear a reddish-yellow dress, and are held in much respect by the people o

North Coorg, though few of them are learned men. Many of the maths however are prettily situated in parklike scenery, surrounded by clumps of stately trees, under the shade of which the hermits may be seen, seated with their disciples. There is apparently more superstition among the Lingáyats who dwell in the north of the province, adjoining Manjarábád, than among the real Coorgs. The former form marriage connections with their neighbours over the frontier, and have much in common with them, whereas the Coorg 'aristo' keeps to his own domain, and never sets foot on foreign land. All his joys and all his sorrows are to be found on his native hillside, and although in these days of excitement some curious Coorgs could not resist the temptation of making a journey to Bangalore, and thence on by rail to Madras, the mass of the people remain contentedly on their own farms, marry and die like their forefathers, and care not to seek their fortunes among strangers.

A miserable pittance in his own beloved country, coupled with the dignity of office, is a stronger inducement to a leading Coorg to serve the State than the most remunerative employment beyond the province. To the credit of the Coorg officials it may be said that, notwithstanding the meagre pay received by them from the Government, they discharge their duties worthily and without reproach. Their wretched stipends are, however, but a nominal addition to the income they derive from their lands, and the sweets of office consist, not in the emoluments, but solely in the status conferred on the holder.

The Coorgs are one of the few races in India who take a genuine pleasure in athletic sports. They are good at running and jumping, capital mountaineers, active sportsmen, and able to sustain severe and continued exertion. It is asserted that, since so many of the finest forests of the country have fallen before the axe of the planter, the scarcity of game which used to form a portion of their repast, has had an injurious effect upon the frame and constitution of the Coorgs, who now eat much less meat than they did formerly; but, if there be any truth in this statement, it does not appear that any immediate ill consequences have been produced, as they are at present an eminently hardy and sturdy race. Their stature is not ordinarily above the average, although some big men are found among them, but most of them have a gallant, erect bearing, and a demeanour which, though perfectly polite and respectful to superiors, is not without a proud consciousness of innate dignity. Many of them have handsome features, and, with the exception of the residents of South Coorg, they are much fairer than the people of Mysore or Canara. Their women are good housewives, and have considerable influence, but they are less remarkable for good looks than the men, as is often the case among mountaineers elsewhere.

The Coorg dress is simple and becoming. It consists of a blue surtout reaching down halfway between the knee and the ankle, and midway on the arms, and is folded to the left. A handsome thick red sash confines the waist, and in this is stuck a short dagger, of which the hilt and a portion of the sheath are covered with silver, a silver chain being also attached to it.

On the head is a thick white turban, generally with some gold lace in it, of a fashion quite different from the head-dress of the Mysore people, whose turban is less raised. When passing through the woods, the Coorg carries on his back a strong wood knife, double the size of his dagger, the handle being stuck in his girdle, while the broad blade lies naked on his back. Under the surtout is worn white clothing, and during the rains and cold season a rough blanket is in common use.

The principal amusement of the Coorgs consists in national dances, which are far more picturesque than those of the Gaddis of the Kángra hills. The first of them, called the 'Balakáta,' or Whisk-dance, is danced by a circle of fifty or a hundred persons, who, holding chauris or whisks in their hands, dance in slow measure round and round, waving the whisks, and singing a chant in honour of the goddess Kávéri, while a group of musicians sit in the centre, accompanying the performers with their voices and a drum, called a Duri, which resembles an hour-glass, being pinched in in the middle. In another dance, called the 'Kólháta' or Strike-stick dance, each Coorg holds in either hand a stick, something like those used in the game of 'la grace.' These he strikes alternately on those of his neighbour, as the ring revolves, all the dancers singing as they move. The effort is very pleasing, although the chanting is somewhat monotonous, and the songs not very interesting, even when intelligible. The action of the performers is, however, remarkably graceful and dignified.

Another curious amusement is called the 'Kól Peria,' or stick and shield play. In this game, two

men enter the arena, each armed with a long swish in the right hand, and a shield, or a handful of whisks, in the left. After defying one another, and jumping about in a strange manner, they slash at their adversary's ankles and legs with the swish in their right hand. Hard blows are dealt out, and if their fence is broken down, the performers' ankles tingle with the smarting pain produced, which is not unlike the effect of the Dominie's rod in an English school. If the men become excited, they slash at one another without mercy, and the bystanders are sometimes compelled to interfere; but the Coorgs are such good-natured fellows that this is rarely necessary, and the performers always embrace each other at the end of the play.

When this game is over, the lookers-on also take a share in the fun, dancing about vigorously with a kind of war-flourish, which culminates in the 'Tengina Pór,' or cocoa-nut fight, which consists in one strong individual taking a cocoa-nut, and trying to keep it against all comers, while there is a general scramble to snatch it from him, and carry it off. Whoever succeeds in keeping it, in defiance of the rest, breaks it on the ground, which brings the games to an end, but in the scuffle which takes place, some time elapses before this is accomplished.

On the recurrence of the great yearly feasts, several hundred Coorgs assemble together to perform these dances and feats of strength, and no doubt such exercises have had a beneficial effect on the people, both physically and morally. Every commune has its band, so to speak, that is, a collection of drums,

horns, and pipes, the performers on which invariably turn out to meet high official authorities, preceding the little processions of the Coorg farmers, and accompanying great personages with music and chanting to the encampment ground prepared for them. When the traveller reaches the 'Kadang,' or ditch, which forms the boundary of the Náđ, he finds, drawn up in a long row, all the headmen, who salute him, according to Coorg custom, by raising both hands to the forehead. They accompany him so long as he remains in their commune, and should he halt within it, they remain during the night in the farm-houses of the village in the precincts of which the halt is made, and proceed the next morning with the traveller to the boundary of the next náđ.

The language spoken by the Coorgs appears to have an admixture of Tamil and Malayálim words, but the base of it is Kanarese. The latter tongue is used in all official documents, but in their domestic relations the Coorgs employ the Kodagu, or indigenous dialect.

The following sentences are taken from a small Coorg Grammar, published by Captain R. A. Cole, who, for some years, efficiently superintended the administration of Coorg.

English	Kodagu	Kanarese	Tamil	Telugu
What is the name of this village?	í áruđa pēda ennu?	í áruńa hesaru ennu?	inda árin pēr enna?	í úri pēru émi?
Is the water good?	náru nallada?	náru vollédó?	tańnir nalladá?	nilla mańchivá?
What is your pay?	nínugu sambala echechaku?	nínugé sambala eshtu?	umńođaya sham-balam enna?	níyokka jítam émi?
I must go to bed.	náńgu bađđavaku pōńdu	náńnu malaguvad-akke hōga bēku.	nán pađukka pōga rēnum.	nēnu pandu konē-dāńiki pōvalēnu.
Are plantains to be had here?	illi bále pańnu kit-tawa?	illi bále hańnugaļu shukyávo?	ingo raśapalańgaś agappađumá?	ichhata arali pan-dlu dorakumá?
Say if beavers and bullocks can be had at the next stage.	mínycelaļu moká-mulu bóycaláđu eťtáđu kittańva killeya ennu eńnu.	mundina majalu-galalli bestará-gali eťtńgalágali shikkuvadilla-vo enu hēju.	mun majalgalil bóyigalávadu mađugelávadu agappađumań-ťáđó enna shollu.	mundari majaluló bogilugáni eťđu-lugáni chikkavó émi cheppu.

From the above few phrases the general resemblance of the construction of Kodagu to that of the other so-called Dravidian languages of Southern India will be apparent. Its pronunciation is peculiar, the letter *u* being pronounced somewhat like the same letter in French.

Missionary efforts have not been successful among the Coorgs, notwithstanding their simple and unsophisticated habits, but, till within the last few years, they have remained in a state of comparative ignorance. The whole of the native Christians in the district do not number much more than 1,000 souls, and these are almost exclusively Konkanis, or people from the coast, whose ancestors settled in Coorg during the troublous times of Haider Ali and his son Tippu Sultan, who carried fire and sword into the low country. The latter, especially, by his brutal attempts to circumcise the Christian population of the territory overrun by him, was the cause of an extensive emigration of these unfortunate people into the high lands above the Gháts.

Scarcely ten years have elapsed since the enlightenment of the Coorgs was really commenced by the establishment, under the auspices of the Basel Mission,¹ of a superior school at Mérkára, the capital of the district. It was subsequently taken under government management, and, thanks to the intelligent and praiseworthy superintendence of the Principal, has made fair progress; but the prejudices of the chief Coorgs are still strong, and it is, perhaps, too much to expect that

¹ One of these missionaries, the Rev. Mr. Mögling, published some years ago an interesting little book on Coorg.

they should abandon their old ways till the present generation of grey-beards has passed away, and a new one has sprung up, thoroughly permeated with the knowledge acquired by a superior education. A proposal to establish a boarding-school for Coorg boys and girls at first met with warm support from the people, and subscriptions flowed in freely, but the conservative headmen took alarm at the possible tendency of the education of their children away from home, and the project has hitherto proved less successful than it deserved to be. At the same time it may be observed that a fair measure of success has been attained in forming schools in the various communes into which the district is divided.

If the progress of enlightenment among the Coorgs has been slower than could be desired, their material progress has been remarkable. This is mainly owing to the extensive operations of the-coffee-planters, who, some fifteen years ago, began to colonise the country, the splendid forests in which promised a rich reward to the enterprising settler. In truth, nothing can be finer than a Coorg hill side, covered with a luxuriant growth of stately trees, including the splendid spars of the kúvé mara or poon, the lofty nandi and wild jack, the sweet-scented champaka, blackwood, ebony, and many others.

Shorn as the province is of many of its woods, the forests now produce 10,000*l.* yearly, including realisations from the sale of sandal-wood, which flourishes in the eastern divisions. All along the western slopes of the Ghát range, where the climate is too humid to admit

of planting operations, and in the Dévara Kádu, or sacred forests, trees are to be seen which, for height, size, luxuriant foliage, and brilliant tints, can scarcely be surpassed.

On the crest of the Gháts flourish cardamoms, called in Kanarese 'Yálakki,' of a superior kind. They grow in the thickest jungles, where there is ample shade and moisture, the forests being leased out for a term of years. The ordinary mode of obtaining the spice is to fell one of the giant trees which grow on the hill sides, when, after a time, the cardamom plant makes its appearance, but it may be cultivated apparently, with a fair measure of success, without resorting to this wasteful mode of securing its spontaneous growth. The picking of the spice entails much exposure to inclement weather, and is not unattended with risk, as snakes are extremely fond of cardamoms. A useful little manual on the subject of cultivating them has been published by Mr. E. Ludlow, of the Forest department.

As in Mysore, sandal-wood was in Coorg a royal monopoly, and still remains so, the quality of the wood being scarcely inferior to that of the adjoining province. The tree is taken up with the roots, and costs, including carriage and labor, about fourteen shillings the kandi of 560 lbs., the average selling price being 8*l.* 12*s.*, that is, 1*l.* for 65 lbs. of wood, the Mysore rate being 1*l.* for 62 lbs. The price, however, varies every year according to the briskness of the demand at Bombay, where the wood is not only required for local purposes, such as funeral pyres and other religious ceremonies, but whence it is also shipped in large quantities to

China. The material for most of the beautiful carvings in sandal-wood, sent from Bombay and China to England, comes from Coorg or Mysore, the latter province deriving a large revenue from this valuable article. In Coorg the amount received is between 4,000*l.* and 5,000*l.* on 528 kandis of wood. In Mysore the quantity sold in 1869-70 was 2,354 kandis, and the amount received 19,300*l.*, or 8*l.* 4*s.* a kandi, the cost of collection averaging, however, nearly 1*l.* a kandi.

Sandal-wood is found growing in the vicinity of, but not actually in, a forest country, and appears to be a very sensitive tree, requiring a particular climate to bring it to perfection. It is found sparsely in the eastern parts of Mysore, but flourishes best near the western hills, growing in hedgerows and singly, apart from other trees. Attempts have often been made to rear it from both plants and seed, but without success, owing, probably, to a want of knowledge of its apparently capricious nature.

It is collected either by the forest officers themselves, or by contract, and is stored in depôts, after being prepared, and sorted according to the fineness of the wood, which is narrowly scrutinised by the dealers who frequent the half-yearly sales. It is ranged in several classes, and every portion of the wood is disposed of, including logs, roots, chips, and powder. From the chips a strong oil is extracted, which, to the uninitiated, resembles atar of roses, while the powder is used for domestic and religious purposes. Most of the logs and roots find their way to Bombay.

From the time when Europeans began to settle in

the district to plant coffee, the forests, with which the country was covered, began to acquire a new value. But, at first, any applicant received permission to commence operations in woods not claimed by private individuals, or regarded as sacred forests. Very little trouble was taken about securing proper grants, permission to cultivate coffee on payment of the government excise being deemed sufficient. As years went on, the number of planters increased greatly, large sums were laid out in clearing, planting, and establishments, and the estates began to acquire a value in the market. As soon as the question arose of transferring properties from one person to another, the simple permission to cultivate appeared insufficient. In the next place, those who had expended large sums on their estates, and anticipated bumper crops, complained, with some reason, that the excise duty, though only sixpence on a maund of 28 lbs., pressed unduly on capital and industry. It is true that the excise was only 5 per cent. on the value of the crop, and that it was self-adjusting in regard to the yearly out-turn, but the best estates paid most and the worst least. The latter belonged chiefly to natives, who took little or no trouble about the cultivation of coffee, but retained many of the finest woods. A sliding-scale duty, like the excise, was in consonance with their ideas, and they desired no change.

In compliance with the request of all the influential European planters of the province, an acreage was substituted for the excise, title-deeds being at the same time given to them, instead of the permission to culti-

vate, which previously constituted their only grant. The terms prescribed seemed fair enough, the forests being given free of assessment for four years, so as to admit of all the preliminary operations of clearing and planting being carried out before any demand was made on the part of Government. From the fifth to the ninth year, the rate fixed was two shillings an acre, and after the ninth year, four shillings an acre, a certain deduction being made for unculturable grass land.

As the above change necessitated a measurement of each estate, in order to ascertain its area, a survey was commenced, and is still in progress, but the difficult nature of the country has interposed serious obstacles to its rapid advancement, and, in the case of unsurveyed estates, it has been necessary to adopt the rough estimate of area given in the cultivation permit, as the basis of intermediate assessment.

Then a difficulty arose about the rights of the Coorgs holding on Jamma tenure to cultivate coffee in the woods attached to their farms, free of assessment. This was compromised by allowing them a certain number of acres free, and assessing the rest, on the ground that they previously paid the excise.

Further intricate questions started up about the acreage on cardamom forests leased for a term of years, in which coffee had been grown instead of, or in addition to, cardamoms.

When the knotty points which presented themselves had been disposed of more or less satisfactorily, the Hindu cycle began to draw to a close, and, verifying the predictions of the Brahman soothsayers, one year

after another of drought came to mar the prospects of the planters. Large sums had been spent, heavy loans raised, and no expense spared to open the way to fortune, some planters having even undertaken the felling of bamboo jungle in order to realise a more speedy return for their outlay.

The dry seasons brought with them that most destructive of insects, the borer beetle, together with the grubs of moths, which committed great havoc among the coffee trees. It was supposed by many persons, and particularly by the Coorgs, that the planters had erred in felling all the jungle on their estates, and that this was the cause of the drought, the rainclouds floating away eastward without discharging their contents, owing to the absence of the trees which formerly arrested them. Others said that the Brahmans were quite right, and that the periodical drought at the close of a cycle was a well-ascertained fact, based on the experience of ages.

Whatever the truth may be, it is certain that the continued dry seasons proved a heavy blow and a great discouragement to the planters, who had toiled for many years and expended all their resources, to be foiled just when the shower of gold appeared likely to descend upon them. The European colonist is, however, a resolute and persevering individual, and if, as is most probable, a series of propitious seasons prevails, and coffee cultivation elsewhere does not prove too formidable a rival, there is no reason why the long expected fortunes should not be made. It would be a great misfortune should Coorg lose one of the main

elements of its prosperity,¹ for not only is a considerable portion of its revenue now derived from coffee, but its colonization by Europeans has imparted a new stimulus to the people of the country.

Although causes of collision between the planters and the Coorgs do from time to time arise, it may be affirmed that, in the main, good feeling subsists between them. In one respect, it is to be feared that contact with Europeans has had a prejudicial effect upon these mountaineers, and that is that the love for strong liquors appears to have increased among them. It has been checked as far as possible by imposing the highest still-head duty that spirits will bear before they leave the distilleries, and a limit has been put upon the number of retail shops, but, notwithstanding, drinking has spread. Some excuse may, however, be made in favor of the Coorgs, founded on the humidity of the climate.

The towns of the province offer little worthy of notice. The tombs of the Coorg Rajas at Mérkára are handsome buildings, but are rather of a Musalmán than a Hindu type. The palace in the first is a huge structure, surrounded by a flagged basement, and is an exaggerated copy of a Coorg house, built to resist the monsoon storms, and, therefore, very substantial, but having no pretension to architectural beauty. The panorama presented to view from a place of public resort near the fort, called the Raja's seat, is singularly fine, as it comprises a great portion of the splendid mountain range which encompasses Coorg.

¹ The coffee area is 80,000 acres, and the exports aggregate between 3,000 and 4,000 tons yearly, which may be valued at £150,000.

The palaces at Haleri and Naiknád are not deserving of the name, being in no way remarkable.

Perhaps the greatest panegyric which can be pronounced upon the Coorgs is that, owing to their staunch and approved loyalty, they were exempted from the provisions of the Disarming Act, a recognition of their good service during the insurrection in Canara, which they always refer to with pride and pleasure. Their loyalty was, in a great measure, owing to the confidence which they felt in the European officer who, at the time, superintended the affairs of the province. Few parts of India, indeed, have been more fortunate in this respect than Coorg, which has had many superintendents who have gained the esteem and affection of the people.

THE PANJAB

BEFORE ANNEXATION.

THE soil of India has ever been fruitful of adventurers, who have raised themselves to prominence, founding dynasties, which the folly or weakness of their successors annihilated in the course of a few generations.

Foremost among those who, in modern times, achieved such a success were Sivají, the daring but unscrupulous head of the Mahratta race ; Haidar Ali, the ablest and most skilful native general whom British troops ever encountered in India ; and Ranjít Singh, the one-eyed warrior of the Panjáb, who, while over-running and conquering many provinces north of the river Satlaj, sedulously maintained friendly relations with the English.

All these chiefs were illiterate. It is doubtful whether Sivají could sign his name. Haidar Ali used as his mark the letter 'H' in Persian reversed. Ranjít Singh, again, scrawled 'Sahí' or 'signed,' in Gurumukhi characters, on grants of land, but, in his correspondence, contented himself with attaching a small seal, with his name on it, as his attestation to letters.

The sovereignty founded by Sivají was expanded by

the Pandits Pradhán, commonly known as the Peshwas,¹ who were at first merely ministers of the Satára Rajas, till the Mahratta hordes threatened to usurp the paramount power in India. The attempts made by the Emperor Aurangzéb to check the progress of Sivají were but partially successful, and, after his death, the Mahrattas rapidly extended their conquests, founding the States of Nágpur and Tanjore, now lapsed, the still flourishing houses of Baróda, Gwalior, Indore, Kolhápur, and Sáwantwári, as well as a principality in Bundélkhand, where the Banda, Jhánsi, and Jalaun families held large possessions, now incorporated with British territory.

The Mahratta confederacy owed its ascendancy alike to the daring and prowess of its military chiefs, and to the astute policy of the Peshwas, who were seconded by able men like Báláji Janárdan, commonly called Náná Farnavis, an uncompromising opponent of the English. To Sivají, however, is due the honor of raising from comparative obscurity the Mahratta race, and of founding an empire, of which the branches still extant contain a population of nearly six millions, with a revenue of more than two millions sterling.

Sivají died in 1680, and when, after a troubled interval, his grandson Sáhújí mounted the throne as Raja of Satára, the Peshwa Báláji Biswanáth laid the foundations of that supremacy of the ministers which made the Rajas who succeeded puppets and captives

¹ The word 'Peshwa' corresponds closely with the English word Premier, signifying foremost or first. Pandit Pradhán means the chief Pandit or learned man.

in their hands. On the dethronement, in 1817, of the treacherous Peshwa Bají Rao, the rightful sovereign was restored, but, after a few uneventful successions, the dynasty became extinct in 1848. The last Raja, Sháhjí, adopted an heir, but this act was disallowed by the British Government, and the State lapsed, not without much protest and discussion.

Haidar Ali's ancestors came from the Panjáb, while his mother was of Arab descent, to which circumstances may perhaps be attributed the energy and bravery which eminently distinguished him. His long rule of twenty years was signalised by the subjugation of the whole of the present Kingdom of Mysore, and of considerable portions of provinces to the east, west, and south of that country, now comprised in the Madras Presidency. He was a resolute and skilful commander, a good soldier, and a wary tactician, who, though he fought bravely against the British Government and its troops, showed a frank wish for friendship, which the ruling policy at Madras of that period was incapable of appreciating at its proper value.

The fatuity and obstinacy of his son, Tippu Sultán, shattered the fabric constructed by him, and the short-lived dynasty expired with the fall of Seringapatam, only thirty-eight years from the time when Haidar Ali first seized the reins of power. Short as was the rule of himself and his son, it was a brilliant one, and had it not been for the masterly operations of Lord Cornwallis in 1791-92, and the subsequent war entered on by the directions of the 'glorious little man,' Lord Wellesley, the Mysore sovereigns would probably have

made themselves masters of all Southern India. The capture of Seringapatam, however, in 1799, and the death of Tippu Sultán, extinguished finally all the hopes of the followers of Islám that their faith would recover its former supremacy in Hindusthán.

Ranjít Singh was possessed of most of the qualities which fit men to rule, and although he was never, like Sivají, regarded by the Hindus as an incarnation of the deity, he succeeded during his lifetime in establishing for himself an almost unbounded influence over the Sikh nation. The race of Játs to which he belonged, and which is found in many parts of Northern India, is brave and industrious, sturdy in fight, and skilled in agriculture. To this caste belong the majority of Sikhs, and while part of a family serve as soldiers, the rest remain at home, tilling the ancestral lands. Indeed, some of the bravest of the Hindu races are careful cultivators, while those who leave their fields to be ploughed by the lower castes have rarely a reputation for bravery. Ranjít Singh rose to power at a time when the Mógħal star was beginning to fade away, and when the Panjáb, the highway of invaders of India, had, since the irruption of Ahmad Sháh, become a prey to anarchy.

In its origin, the faith taught by Guru Nának, the first of the Sikh saints, was an ascetical deism, shorn of many of the superstitions of Brahminical belief; but as his teaching and that of his successors attracted many followers, the sect caused alarm to the Musalmán authorities, who attempted, with the usual result in such cases, to suppress it by persecution. The vitality

which it thus gained, received a further stimulus by the murder of Tégh Bahádur, the ninth king, as the Sikhs style their teachers, and by the cruel massacre at Sirhind of two of the sons of Guru Góvind Singh, the tenth and last teacher, who, before he died in the Dekkan of a broken heart, inflamed the minds of his followers to a determined and prolonged resistance to the despotic Moghal rule.

The thirst for vengeance thus evoked was gratified by the sack of Sirhind; but the Sikh nation, though all its military qualities had been called into action, was split up into numerous bands, which rallied under the standards of certain celebrated leaders who had little in common. These confederacies, or Misals, as they were called, generally took their names from the homestead or the profession of their chiefs, as, for instance, the Bhangi, the Singhpuria, the Alhuwália, &c., and among the least important was that called the Sukarchakia, to which belonged Charat Singh, grandfather of Ranjít Singh.

In Cunningham's excellent history of the Sikhs will be found a full and accurate account of the rise and progress of Ranjít Singh, and of the history of his dynasty till the Satlaj campaign. During the course of the construction and consolidation of his rule, the strategy of Ranjít Singh and the bravery of his troops were often severely taxed. No less than three attacks were made, at different times, on Multán, whose nawab, Muzaffar Khán, offered a desperate resistance, being finally slain in the breach with five of his sons. On the first invasion of Kashmir, the Sikh army was be-

trayed by the Chief of Rájáuri, and decoyed into the snow, from which, as narrated by an old greybeard, Sirdar Gurmukh Singh Lambá, nicknamed 'Piyálchí,' or 'the Toper,' it had to fight its way back, sword in one hand and staff in the other. The second invasion was, however, more successful, and Ranjít Singh wreaked his vengeance on the Rájáuri Rájá by carrying him off to Lahore in a cage. The Afgháns for many years waged a constant warfare against the aggressions of the Sikhs, who, owing to the difficult nature of the country, and the martial qualities of the Trans-Indus races, were unable, except, perhaps, at Pesháwar, to establish on the further side of the river a settled government, generally confining their efforts to a yearly extortion of tribute, or, at best, forming standing camps in the enemy's country.

Although much resistance was encountered by Ranjít Singh in various parts of the Panjáb from the hostile Musalman races, his rule was gladly welcomed by the Hindu population, and the want of union, and the mutual distrust among his opponents, gave him strength and confidence. Indeed, the name of Afghán or Pathán, and of Kashmíri, is considered in the north of India as synonymous with treachery and double-dealing, as is shown in the Persian distich :

Agar khalal mardán uftad, az ínán na bagírí : yakam Pathán, duyam Kambóh, seyam badzát Kashmírí.

If mankind should be coming to an end, do not select (for its restoration) first the Pathán, secondly the Kambóh, thirdly the rascally Kashmírí.

implying that the races named are bad stocks for reproducing the human family. Even now, the various

clans of the Afgháns appear to be ever at variance with one another, tribe against tribe, family against family, and house against house, the demon of discord showing himself in bloody feuds and murders, while the strange spectacle is seen of stalwart borderers fighting desperately under the English colors against their own countrymen. All the Afghán race are brave individually, and a few tribes may be loyal, but loyalty to a foreign government is liable to be tarnished by accidents caused by avarice or religious impulses, and no man can foretell the future of the wild country of Afghánistán.

When the Panjáb was annexed, there can be little doubt that we succeeded to an awkward inheritance in the possession of the Trans-Indus frontier, and that its retention is both costly and hazardous; but, on the other hand, its abandonment might be equally fraught with danger. Those who advocate its retention observe that we must keep what was virtually an integral part of Ranjít Singh's territories, and that the value of the Pesháwar and Kóhát districts, which may be assumed at 80,000*l.* yearly, fully justifies this course on mere financial grounds; while the adjacent tract of the Déráját, which also lies beyond the Indus, and which yields a revenue of 130,000*l.*, must also be given up if the northern districts are surrendered. Further, it is alleged that the possession of the frontier up to the Khaibar, and the passes of the Suláimán mountains, gives us a vantage ground which we should lose if we retired beyond the Indus; and that we are now able to meet successfully the inroads of aggressors, to pursue

them into their hills, and to punish them not only on their own soil, but by cutting off their trading connection with the people of our territory. It is said, again, that the disunion among the several Afghán tribes, and the facility with which we can subsidise those who seek our friendship, would enable us to cope successfully with any force of invaders who might rally against us. Moreover, the constant hill warfare in which our frontier force has been engaged, has been invaluable in keeping the troops up to the highest point of discipline and daring. A mountain range is, it is asserted, a far better boundary than a river, as, in the one case, there is frequently antagonism between the tribes on either side of the hills ; while, in the case of a river, the people on both its banks are knit together by an identity of language and manners, and by family alliances which constitute the closest of social relations. Finally, great stress is laid on the damage to our prestige which a withdrawal behind the Indus would cause throughout Hindusthán.

The opponents of these conclusions, on the other hand, call attention to the fact that the British Government must look beyond Afghánistán for its invaders, and that Russia is the real power to be feared, as she might either pour in her own troops, through the Afghán country, to the borders of India, or indirectly incite the Afgháns, by lavish rewards or the promise of territory, to combine against us. If the passes were once occupied, we should, it is said, have great difficulty in maintaining our position ; and if we fell back beyond the Indus, the most disastrous results

might ensue, the river being, at certain seasons—which the enemy would certainly select for its operations—extremely difficult to cross, owing to its rapidity; while this very difficulty would constitute the security of a Cis-Indus frontier. Again, the climate of the Pesháwar valley is notoriously unhealthy, and greatly feared by our European troops; while the native regiments raised in Hindusthán detest the country, notwithstanding the cheapness of grain in it. To the sad expenditure of valuable English lives, must be added the outlay on the many hill forts which line the frontier. There is little connection, moreover, it is said, between the people of the Panjáb proper and the Pathán tribes—the Musalmáns of the former being either Awáns, or of other races, who are at feud with the residents of the Trans-Indus country. In respect to the effect on our prestige, it is asserted that a voluntary withdrawal in a time of peace, on the grounds partially stated above, would be a far less risk to run than a forced abandonment of our position in the face of a foe—a step which would inevitably create widespread alarm, and sow the seeds of serious disaffection throughout the whole continent of India.

Such were a few of the arguments adduced on either side when the question was mooted in the time of the late Lord Canning, and they appeared to be so equally balanced that the subject was dropped after the mutiny, and the *status quo* accepted as a practicable, though not very satisfactory solution.

Kashmír was the only portion of Ranjít Singh's dominions which remained eventually under native rule.

It was sold to Raja Guláb Singh on the termination of the Satlaj campaign of 1845-46 for 750,000*l.*, or four years' assumed revenue, and the expediency of this transaction has since frequently been called in question by Indian journalists, the bargain being denounced as a needless sacrifice of a paradise which would have been a suitable tract for European colonization. Irrespectively, however, of the circumstance that at the close of the war the subjugation of this outlying province would have been an arduous task in the hot season, and with our army in a weakened state from its recent encounters with the Sikh soldiery, it may be doubted whether its possession would not have entailed great and unforeseen expenditure.

The revenue of Jammu is about 275,000*l.*, and of Kashmír about 250,000*l.*, the former province being a separate possession, though both are under the rule of Maharaja Ranbír Singh, son of Guláb Singh, whose family were Dógra Rájputs of the Jammu territory. The land revenue of the thirty-six pergannahs, or subdivisions which comprise Kashmír, is at present probably not more than 150,000*l.*, and of the remaining 100,000*l.*, about 40,000*l.* are yielded by the duty on shawls, other taxes, such as customs, duty on timber, taxes on shops, and a variety of small imposts, making up the balance. The land tax is heavy, half the gross produce being commonly taken from the cultivator; and much of the valley is said to lie waste, notwithstanding its intrinsic fertility, the people having deserted their lands, and fled over the border. But the valley of Kashmír is a very small strip of land, surrounded on every side by

hills, which, to the north, are comparatively barren, yielding little revenue.

As one approaches the northern confines of the province, the people are turbulent, and a constant source of anxiety. When the writer was in Kashmír, the people of Chilás had invaded Hasóra, and carried off the inhabitants into captivity. Guláb Singh, on learning intelligence of this inroad into his territory, organised with great energy an expedition, which, after extraordinary fatigue, and a loss, it is asserted, of several thousand coolies, attacked the stronghold of the lawless mountaineers. After several months' unsuccessful siege, the tank which afforded a supply of water to the garrison was accidentally exploded, and the besieged were compelled to capitulate. No sooner were the Maharaja's outposts admitted than they seized the gateway, and let in the whole army, when an indiscriminate slaughter of the Chilásis took place. The chiefs were made prisoners, and the fort was razed to the ground. Guláb Singh was very proud of this achievement, as it is said that Chilás had defied the Emperor Akbar. In extending his sway over Tibet, Gilgit, and the north, the old chief encountered much opposition, but the outlay entailed was comparatively small, as the soldiers only received four shillings a month wages, being authorised to levy a 'quête' on the people in whose district they were quartered when they wanted fuel, fodder, and other necessaries.

To the British Government such an unruly and troublesome frontier would be an endless cause of expenditure, which would greatly counterbalance the

possession of Kashmír. In any case, so long as the sovereign remains faithful to our Government, and there is no valid ground for questioning the loyalty either of Guláb Singh or of the present Maharaja, we are bound by our own acts, and have no right to cast a longing eye on the famous valley. During the Panjáb campaign of 1848-49, Guláb Singh's conduct was challenged, mainly, probably, because he had formerly been on intimate terms with some of the leading rebels; but beyond a desire to keep well with both sides, no imputation against his proceedings could be substantiated.

That Englishmen should be popular with the Maharaja cannot be expected. The yearly visitants pry into the details of the administration, and proclaim in all the papers of India the griefs and misery of the people, which is naturally very unpalatable to their ruler. Moreover, before the appointment of a Resident at Srinagar, during the season when the valley is frequented by Europeans, the Maharaja had just cause for complaining of the conduct of some of his visitors. In one instance all the prisoners were let out of jail by an angry officer, whose servant had been confined on some trivial charge, while in another case one of the soldiers died, it was said, from the effects of a blow on the head administered to him by a second officer. It is well known that no Oriental sovereign likes his territory to be overrun by strangers, his rule to be criticised, and his proceedings animadverted on; and we must bear in mind the reply given by one potentate to an Englishman who asked him why he did not make a good road through his country up to his capital, 'What! for your

Government to march its troops along with ease to take it?' answered he.

Guláb Singh was rapacious and penurious, but, though illiterate, he had great natural capacity, and a wonderfully retentive memory. He amassed large sums of money, the popular belief being that all his vast treasures were stored in the fort of Riyási, in the Jammu territory, and that the people who conveyed them thither disappeared, and were never heard of afterwards. The crime of shedding the blood of cattle was severely punished by him, as an orthodox Hindu ruler, and he is said, when Governor of Hazára, to have flayed Musálmáns alive for this offence.

The Kashmírís are a cowardly, lying race, but of a happy temperament, and always civil and obliging; while the women are certainly beautiful, and, when decked out for show at their festivals, present a striking appearance. Lahore, Amritsár, and other great cities of Northern India abound in Kashmíri women, not of the best repute, while the ranks of native officials number hundreds of Brahmans, whose forefathers emigrated from the valley, and who, for ability and astuteness, are worthy rivals of the Mahrattas of Bombay, or the three-marked Brahmans of Southern India. The majority of the population are, however, Musalmáns, and although their ancestors were forcibly converted in the time of the Delhi emperors, the present generation appears perfectly content with its faith. It appears strange to those who have seen this charming country in its spring-tide of flowers, or in its glorious summer, when the snow on its hill tops is kissed away by the hot beams of the sun,

to return again on the cold approach of night, or again in its rich autumnal profusion of various fruits, that the people should have tamely succumbed to successive invaders, but such seems to have been the fate of most of the hill races between Hazára and Nepál. The fiery Gurkhas of the latter territory overran like a swarm of ants the Kamáon and Simlá districts, plundering and ejecting the Rájput chiefs, till their progress was arrested by the strong hand of the British Government. In fact the hill tribes were no match for the dwellers in the plains, and the Sikhs, in the time of Mahárájá Shér Singh, resisted with success the combined efforts of the Afghán races on the frontier, though these were urged on by the strongest incentives of religious zeal and patriotic opposition to a hated foe. The success of the Khálsá army was no doubt in great measure due to that discipline which they had acquired under the skilful French generals whom Ranjít Singh had entertained in his services.

The following schedule of the income of Kashmir from various sources, irrespectively of that derived from land, is curious :

	Chilki Rupees.
Tax on shawls	7,17,200
„ Pashmína	50,800
„ worked borders	9,100
„ shopkeepers	1,53,200
Customs	1,60,700
Mint.	50,700
Duty on wool and Pashmína	10,200
Tax on sugar manufacturers	9,400
„ Timber	93,400
Duty on saffron	22,000
„ silk	12,800
Carried forward ∴	12,89,500

	Chilki Rupees.
Brought forward	12,89,500
Duty on charas ¹	10,000
„ tobacco	17,700
Tax on sheep	45,600
„ buffaloes	11,000
„ floating gardens	18,400
„ Singhára nuts	40,000
„ produce of islands.	11,700
Income of Kótwalí	7,600
„ courts of justice and stamps	16,400
„ other courts	4,500
Tax on houses let on hire	8,500
Income of Government gardens.	2,200
Duty on lime	2,500
Tax on sellers of wild fowl	500
Tribute from petty Rajas	74,000
Income of newly-acquired territory	17,000
„ temples and Vazírs' dues	27,000
Basant, Dashara, Naoroz festivals	48,000
Miscellaneous	15,000
Total Chilki rupees	16,67,100
Equal to Company rupees	10,41,938
Equal to	£104,193

The above return was made out several years ago, but is probably fairly accurate at the present time, and, excepting a few items, the taxation does not appear to be particularly oppressive. A fee was formerly, and is perhaps still, levied on marriages, from which, however, the privileged classes were exempted. This is a legitimate source of revenue, which might with advantage be raised in our own territory, as it is readily paid by the people, who are always lavish in their outlay on such occasions. We have indeed so far adopted this form of taxation, that in some provinces of British India a registration fee is demanded for entering domestic occurrences.

¹ An intoxicating drug.

If a more equitable system of collecting the land revenue is introduced, there is no apparent reason why Kashmír should not regain its pristine prosperity, and the increase of cultivation which would follow on low assessments with long leases would not only bring in a larger income, but admit of the abolition of some minor items of taxation which are objectionable. It is to be hoped that the present Maharaja and his successors will, in regard to fiscal administration and judicial proceedings, endeavour to imitate the excellent example set by Hyderabad, Mysore, and Travancore among the native states of India.

During the winter season, the Baramulla Pass is the only outlet from Kashmír which is open for traffic, and the moment one passes the gorge, which, tradition says, was cleft out of the mountain by the Muni Kasiapa to afford a passage to the long pent-up waters of the lake which filled the valley, the character of the scenery suddenly changes. The Jhilam is no longer a quiet sluggish stream, flowing lazily along through a level verdant country, but a fierce hill-torrent, pouring impetuously down over a rocky bed, and bounding along a rugged mountain side, round which winds a narrow path for travellers.

A march of a few days takes one to the borders of Hazára, where, thanks to the influence which his benevolent administration obtained for him, Major James Abbot was enabled to hold his own throughout the rising in the Panjab in 1848-49, when all the European officers located elsewhere were compelled to abandon their stations. This gallant and distinguished officer

protected the mountaineers from the oppression of the Sikh functionaries, and was so much beloved that the people used to point out the very place where he had sat down when he visited their several villages.

The day seems to have passed away when the personal influence of a single Englishman was a tower of strength to his government, and it may be that the progress of enlightenment and civilisation since the great mutiny of 1857 makes it no longer essential; but if those great administrators Sir Thomas Munro and Sir John Malcolm could rise from their graves, and see how codes and regulations, with their attendant routine, have cramped and weakened the power for good of those placed in authority, they would probably smile with compassionate contempt. As it was said of the Muscovites, '*grattez le Russe, et vous trouverez le Tatare,*' so it is asserted by many that the superficial gloss which modern education has given to the Indian mind would at any moment be rubbed off under the pressure of religious fanaticism or political bias, and that the British Government would then find an enemy acquainted with its weak points, and just sufficiently educated to feel the bitterness of being subject to the sway of foreigners. Doubtless it is becoming every day more difficult for local officers to maintain their influence, as the people progress in knowledge, while their comparative ignorance of the language and habits of those among whom they dwell places them at a disadvantage with educated natives, equally conversant with the modes of thought and action of their own countrymen and of Europeans. Under such circumstances

they must rely solely on their own integrity and honesty of purpose, and on those high principles which are inculcated by the Christian faith.

The Hazára district borders on classic ground, for on the opposite side of the river Indus towers up the Mahában mountain, believed to be the 'Aornos' of Arrian, which the troops of Alexander the Great surmounted with such labor and difficulty, and which in our own day was the haunt of fanatical Musalmáns whom the Pesháwar force pursued to their fastnesses at Sitána and severely punished. Thirteen centuries passed away from the epoch of the Macedonian conqueror till the invasion of Mahmúd of Ghazni, and more than two thousand have elapsed up to the present time, but the fidelity of the account of the Greek historian can still be established, notwithstanding the ages that have since run their course.

Indeed, the exact locality of the combat with Porus may fairly be insisted on, owing to two natural features of the country which remain unchanged. The first is the existence of a promontory, 'akra,' round three sides of which, Arrian says, the river (Jhilam) winds. This is the case at Mangala, on which there is at present a fort, belonging to the Kashmir ruler, while there is no other place on the river, from the point where it emerges from the hills, which corresponds with Arrian's description.¹ Again, the historian mentions the fact that a short dis-

¹ Some antiquarians suppose that Dárápúr, lower down the river, was the scene of the contest, but, although subsequent invaders of India frequently took the route through the so-called Ghórigalla Pass which leads to Dárápúr, the promontory at that place does not answer to Arrian's description.

tance above the scene of battle there were islands in the river, on which grew trees. Such islands with trees on them are still to be seen at Sukhchainpur, a few miles above the town of Jhila, and between it and Mangala. Of the towns said to have been founded by Alexander the Great on the Hydaspes or Jhila, one, Boukephala, was presumably built on a high mound close to the present town of Jhila, and the other, Nikaia, on the opposite bank, the former having been designed to perpetuate the memory of the famous charger Bucephalus, and the other as a record of the victory gained over Porus. In the mound referred to many coins and ancient remains have been found, and it is possible that, were it completely excavated, some trace might be found of the burial-place of the conqueror's steed.

Owing to our ignorance of the history of the Panjáb between the expedition of the Greeks and the first invasions of the Musalmáns, it is impossible to fill up the intervening gap with any precision, but it is not impossible that Porus was a Rájput of the Powár or Pramára tribe, which belonged to the Raghuvansi stock of the Solar race, and came originally from Ayódhia or Oudh, whence its members spread themselves over many parts of Hindustán. Rájputs, both of the Solar and the Lunar dynasty, are found in great numbers to this day in the Simlá and Kángra Hills, the small dynasties which they founded centuries ago being for the most part still extant. Foremost among these was, however, the extinct house¹ of the Katóch Rajas of Kángra,

¹ The present Raja holds a small estate yielding about £3,500.

whose ancestor Bhúm Chand is said to have issued from the ground, of full stature, and completely armed, like Minerva from the brain of Jove. His race, for purity of descent, was considered the highest among the Rájputs of the Panjáb, but the territory fell a prey to the Sikh invader, who looked with a covetous eye on the lovely Kángra valley, which, with its famous fort, was surrendered to the British Government after the campaign on the Satlaj in 1845-46.¹ With the sole exception that it is wanting in lakes, the scenery of the Kángra valley is equal to that of Kashmir, the hills being covered with splendid forests of oak and ilex, while in the far distance towers up the stupendous Chambá range to a height of 15,000, a snowy wall which looks like an impassable barrier at the end of the world. Beyond it is, however, the picturesque Chambá territory, and, on the extreme border, the wild tracts of Láhaul and Spiti, at an elevation of from 7,000 to 10,000 feet, where the climate is intensely cold and the population but scanty. There are several other Rajas in the beautiful Kángra district, with long pedigrees and short purses, but the chiefs of Nadaun, Sukhét, and Mandi enjoy a fair income and receive salutes from the British Government.

North of the river Chanáb, the population of the plains of the Panjáb is mostly Muhammadan, though of Hindu origin, a great share of the *credit* of its conversion being due to Aurangzéb, who is said to have forcibly circumcised the people of several hundred

¹ The fort of Kángre capitulated in the year 1008-9 to the celebrated Mahmúd of Ghazni, when an immense treasure was found in it.

villages in a single day. Two of the principal of these tribes are the Awáns, a stalwart race living between the rivers Jhilam and Indus, who, in former days, had constant border feuds with the adjoining Pathán villages; and the Tawánas, an influential and brave people, inhabiting the desert south of the Salt range, whose chief, Fatah Khán, gallantly held out in a fort at Bannu against the Sikhs during the rising of 1848-49, till he met his death from thirst. There is also a singular tribe called Gakkars, who dwell in parts of the Ráwalpindi and Jhilam districts, and who are said to be descended from the fire-worshippers of Persia.¹

The Sikhs, though so long the dominant race in the Panjáb, form but a small proportion of the population, deriving, however, their strength, partly from their inherent martial instincts, and partly from their religious cohesion, which rests upon the fact that all castes, including Musalmáns, are alike eligible as professors of the Khálsá' faith. In the Panjáb proper, that is, the country north of the river Satlaj, the principal homestead of the Sikhs is in the Mánjhá, or the 'middle land,' between the Beás and the Rávi. Here they are found forming the entire population of villages, whereas elsewhere they are only to be met with partially. Generally they are Játs by caste, although many of the most influential Sikh leaders were Kshatriyas, such as the brave Sirdar Hari Singh Nalua, who was killed near Pesháwar, fighting against the Afgháns. The Sikh

¹ Muhammad Ghóri was assassinated by the Gakkars in 1206, on his return from India to his capital. They are described as being at this period a barbarous race of mountaineers.

Gurus were also Kshatriyas, and the race of the Sódhis, who derive their descent from Guru Haragóvind, is both numerous, and revered by all the Khalsa.

The Játs are undeniably a sturdy race, and good agriculturists, both in the Panjáb, and in the North-West Provinces, where some powerful chiefs belong to this stock. The Bharatpur (Bhurtpoor) Raja is a Sin-sanwál Ját; the Dhólpur Raja is also a Ját; the one having a revenue of 210,000*l.* and the other of 60,000*l.* During the mutiny, a strong regiment of Ját Horse was raised by Major Murray, and performed excellent service.

The Játs have been supposed by some persons to be identical with the Getæ, and to have entered India at a later period than other Hindu races, but their social observances bear a close analogy to those of orthodox Hindus. They are divided into numerous gótras or families, of which the principal are the Sánsi, Gíl, Virk, Sindhu, and Sidhu, &c. To the first belonged the royal family of Lahore, as also the Sindhánwálás, an influential house; to the second the Majítias, of whom Lehna Singh was an accomplished scholar, and Ranjór Singh, the hero of Badiwál, a bad general. The Atáriwálás, who headed the insurrection of 1848-49, were Sindhus, but as it is forbidden to Hindus to intermarry within a certain number of degrees of relationship, the principal Panjáb families were closely connected with one another, to which cause may be in a great measure attributed the resistance which they made in common to the British Government.

The state of the Panjáb, when the lamented Sir

Henry Lawrence assumed the post of Resident at the court of Lahore, was such as to tax all his energies. The army, like the Janissaries, or the Prætorian Guard of Rome, had virtually usurped all authority, and had constituted themselves the arbiters of peace or war; and, though they had received a rough lesson in the Satlaj campaign, their numbers and discipline made them still formidable. The Darbár was corrupt, and while money was lavishly wasted for private ends, the State was insolvent, the payment of the troops being much in arrears; while most necessities of life were inordinately taxed. The land revenue was high, and collected arbitrarily, it being no uncommon thing to see the people of 300 or more villages resort to Lahore from a long distance to complain of the oppression of the local officials, waylaying the Resident on his visits to the Darbár, and lighting torches at mid-day to show, by an apt illustration, the darkness of the land in which no justice was to be found.

As the Darbár was not strong enough to contend alone with the prevailing disorder, the Resident was, unwillingly, compelled to assume a greater share in the conduct of affairs than would otherwise have been justifiable, and this interference was afterwards put forward by Raja Shér Singh Atáriwálá as one of the grievances which had led the Sikhs into revolt. The Resident took steps for reducing all exorbitant expenditure, disbanded superfluous troops, settled on an equitable basis the land revenue, giving the cultivators leases, abolished vexatious taxes on necessities of life, put an end to slavery, gave permission to the Musalmáns

to cry the Azán, or call to prayers, which under Sikh rule was prohibited, and introduced a variety of other administrative improvements. In all these measures, most valuable assistance was given to Sir Henry Lawrence by his brother, Mr. John Lawrence, afterwards so eminently distinguished as Lieutenant-Governor of the Panjáb, and Viceroy of India.

It must be admitted that, however consonant with our ideas of justice and good policy all these measures may have been, a native State could not but regard some of them with jealousy, and others with positive disapprobation ; but it is very difficult for a Resident to watch abuses and not to attempt to reform them, while the minority of the young Maharaja Dalip Singh, and the weakness of the Darbár, appear to have justified the course taken. Absolute non-interference would have precipitated matters in all probability, and have led to utter anarchy.

A brilliant surface covered over and partly concealed what was unsatisfactory beneath. The Lahore Darbár was the finest in India in regard to its appanage and the gay and gallant appearance of the chiefs, who, on great festival days, when it was the custom for the pillars of the State to make their obeisance to their young sovereign, came arrayed in gorgeous red and yellow dresses, glittering with gold and jewels, richly embroidered cloaks, and the handsomest of swords at their sides. Some of the Sirdárs of the highest rank were striking-looking men, while many of them had fought bravely against the English, and their frank and independent manner contrasted favorably with

the exaggerated politeness of Hindusthánis. Grey-bearded and martial-looking old Ghórcharhas (troopers) of Ranjít Singh's era ; fanatical Akális, clad in blue, with turbans encircled by their favourite war weapon, the quoit or disc ; solemn priests, chanting out verses of the Granth, or Sikh Bible ; pundits and astrologers, and a motley assemblage of richly-clad officials and retainers made up a picturesque *tout-ensemble*, which gave a special prestige to the Panjáb Court, when the Resident, with his assistants, was present at the deliberations of the Council of Regency.

The scene was, however, soon clouded over. Raja Lál Singh, formerly prime minister, had been banished to Agra, in consequence of his intriguing to prevent the surrender of the Kángra fort to the British Government, and Rání Jhandá, the mother of the young Maharaja, with whom he was a great favourite, was enraged at his deportation. She was a woman of great spirit, vindictive and resolute, and ill-disposed to submit to the dictation of the Darbár, who prohibited her interference in state matters. Having once virtually ruled, through her brother Jawáhir Singh, and, later, through Raja Lál Singh, her forced seclusion became unbearable to her, and her crafty mind led her to sanction a plot for the assassination of the Resident and Raja Téj Singh, the head of the Council, a feeble chief, but well affected and a friend to the English. The conspiracy was organised by Prém Chand, a Brahman of Jammu, the Ram's native country, but was detected, Prém Chand being banished to Hindusthán, and the Rání removed to Shókhupura, a fort in the jungles

beyond the river Rávi. Her rage and indignation at this step exceeded all bounds, but her power for mischief was not yet at an end.

Shortly afterwards, Sir H. Lawrence was compelled by ill-health to proceed to England, and, during his absence, circumstances occurred which led to a general rising of all the discontented spirits of the Panjáb. The Governor of Multán, Diwán Múlráj, who had succeeded his father, Sáwan Mall, in the administration of that province, expressed a wish to be relieved of his charge. At the subsequent trial of this individual at Lahore, it was not conclusively shown what was his real motive in wishing to resign his post, that is, whether he hoped to get his lease renewed on more favourable terms, or whether he was playing into the hands of the Rání, who, it was said, had previously sent to Multán one of her attendants, on pretence of making a pilgrimage, bearing a branch of the ák, or white-willow tree, as an inducement to Múlráj to revolt. His conduct, on the murder of Messrs. Vans, Agnew, and Anderson, showed vacillation and cowardice, and his subsequent proceedings were marked simply by the courage of despair; but it does not appear that the assassination was really premeditated by him, nor is it easy to see what object he could have gained by defying both the Lahore Darbár and the British Government. At the same time, it is probable that the minds of the soldiery had been worked upon, and that they were adverse to the change of governors contemplated by the Darbár, who had nominated Sirdár Kánh Singh to relieve

Mulráj, the English officials being deputed to aid him in his charge. These gentlemen committed the error of proceeding by river to Multán, while the troops marched by land, so that there was no cordial understanding between them, and no attempt was made by the latter to rescue the English officers when first wounded by Múlráj's people.

It is not the writer's design to dwell upon the siege of Multán, of which full details are given in the official records of the time, but it was thought by some persons that the Government erred in forcing upon the Lahore Council their responsibility for suppressing the first outbreak, and in not taking matters into its own hands. It was said that, had Sir H. Lawrence been at his post, he would have proceeded at once, accompanied by a flying corps and a few guns, to Multán, and have forced Múlráj to succumb. It is true that the assassination took place in April, when the sun is fiercely hot, and marching is often fatal to European troops, but the effect on an Oriental mind of prompt and resolute measures is beyond price, and during the celebrated mutiny of 1857 our troops were constantly in the field during the hottest months of the year.

As time wore on, the rebellion gained head, and notwithstanding the actions fought against Múlráj by the gallant Major Edwardes, and the subsequent siege of Multán, the infection spread throughout the Sikh army, whose patriotism and religion were appealed to by disaffected persons on every plea which could excite their courage and their bigotry. In a very short time

the whole country was in a blaze, but six months elapsed before a British force, under the Commander-in-Chief, crossed the Rávi to contend with the Sikh rebels. In the early history of our career in India, and especially in the Madras territory, the Government was not so punctilious about fighting in fair weather, while during the mutiny, when its officers and troops were contending for their very existence, the order was to strike, and to strike hard and quick, without thought of time and season. The arguments adduced for postponing operations till the winter were plausible enough in a military point of view, but opposed to a sound policy, for during the long period of inaction, the disaffection became daily more formidable, and its suppression entailed the extinction of the Sikh dynasty, which might perhaps have been averted had our Government at once bestirred itself to prompt action. Many natives supposed that the Government, being determined to obtain possession of the Panjáb, knowingly let the rebellion spread till the chiefs should be irretrievably committed to revolt, while a few, who sided with us, expressed unfeigned surprise when the Government, at the end of hostilities, instead of seating the young Maharaja more firmly than ever on his throne, annexed his territories and obliterated his dynasty.

Those who were lookers-on when the English army crossed the Rávi, on leaving Lahore, to encounter the Sikh malcontents, predicted for it an easy victory, but, in the first engagement, a severe check was met with. A brilliant, but wholly useless, charge of the cavalry at

Rámnagar, on the Chanáb, brought them within the range of the Sikh guns on the further bank; and not only was there considerable loss, but the effect on the spirit of the troops was most disheartening. The next move to Sádullahpur ought to have been a great success, as the Sikh troops were ill-prepared for resistance, and Raja Shér Singh afterwards averred that, had a vigorous attack been then made, his army must have been completely discomfited; but the opportunity was lost, and the Khálsá army retreated to the heights of Múng Rasúl on the Jhílam, having the river on its rear. The next episode was the disastrous battle of Chilianwálá, called by the Sikhs Chélián Móza, from two villages of those names. Had it not been for the gallantry of the English regiments, and especially of H.M. 61st, in the division commanded by Sir Colin Campbell (afterwards Lord Clyde), there is little doubt that we should have been worsted. The fight was commenced in complete ignorance of the position of the enemy, and the troops as they advanced in columns suddenly found themselves in front of the Sikh batteries, which had been concealed by the jungle. The result was deplorable, certain English infantry regiments losing heavily, while many native infantry corps became disorganised, and a panic seized a portion of the English and native cavalry.

It may be remarked here that, in both the Satlaj and Panjáb campaigns, the loss among the Europeans was in the proportion of three to one relatively to that of the native troops, taking into consideration their respective numbers. The Hindusthání Sepoy felt him-

self no match for the redoubtable Sikh, even when led himself by English officers, and it is greatly to the national credit of the martial Panjábis that, with limited resources, and unaided by European commanders, they should have competed on such equal terms with the flower of the British army in India. There is no other race in Hindusthán which could have accomplished this; but the Sikhs were not only animated by religious fervor, but had profited by the superior discipline imparted to them by their French commanders in the time of the old Maharaja.

The engagement of Chilianwálá may perhaps be correctly described as a drawn battle, as neither side could claim an undoubted victory. The English army, however, was conscious that it had sustained a reverse, its losses being heavy, and a feeling of want of confidence in their commander spread itself through men's minds. The effect upon the Sikh army, on the other hand, was great; and it was currently asserted afterwards that hundreds of their soldiery were drowned in attempting to escape across the Jhílam. A long interval of inaction ensued, till the Sikhs marched upon Gujarát, on the Chanáb, a move which, if Shér Singh had made it earlier, with the object of raising Amritsar and the Mánjhá, would have greatly embarrassed the English Commander-in-Chief, who certainly could not have marched with the same celerity as the active and hardy Sikhs. Fortunately, however, the latter did not cross the river, which error, on their part, enabled the Multán force, which had, after many months of siege, succeeded in reducing Múlráj's stronghold, to join the main army under Sir Hugh Gough.

After the junction of the two forces, the battle of Gujarát was fought, and a brilliant victory obliterated all traces of the checks, the blunders, and the disasters which had before characterised the operations of our army. Gujarát was emphatically an artillery fight, for the Sikhs, with fewer guns, and those of inferior calibre, were wholly unable to contend with the powerful and numerous artillery brought against them, and after remaining some time in hell, as Raja Shér Singh aptly described their situation, they retreated in the utmost confusion. The Afghán cavalry, which had joined the Sikh army, made one ineffectual charge, but, being gallantly met and repulsed, fled precipitately, and, it is said, never drew rein till they had put the Jhilam between themselves and the enemy. The main army of the Sikhs also beat a hasty retreat, but were so hotly pursued by a detachment under Sir Walter Gilbert, that, seeing all resistance to be useless, they laid down their arms at Ráwalpindí, and their chiefs surrendered themselves as prisoners. With the termination of the campaign, ended also the dynasty of Ranjit Singh, ten years only after his death.

The annexation of his territories ensued, and was in accordance with the policy of Lord Dalhousie, who was no advocate for the retention of powerful native States, and whatever may be thought of the absorption of Satára, Oudh, and other provinces, the grounds for incorporating the Panjáb with British India were strong. The annexation might have been avoided indeed by taking the administration of the country into our own hands during the minority of Maharaja Dalip Singh,

but it must be admitted that the ample trial given to a native Regency, acting under the inspiration of an English Resident, had proved a failure, notwithstanding the eminent qualities which distinguished Sir Henry Lawrence, and the support given to him by a staff of assistants who, in point of ability, could not have been surpassed in India.

In fact, a dual government is an entire anomaly in an Oriental State. To secure obedience and preserve order under native rule, a benevolent despotism, so to speak, appears to be the most efficient of administrations, absolute power being blended with a due perception of native requirements, and the supreme justice from which there is no appeal being tempered by mercy and that occasional relaxation of forms which native rulers prize, and which their subjects expect from them.

Among the Sikh chiefs of the first rank there was not one who could safely have been intrusted with the responsibilities of a Regent, while most of the leading men had been arrayed in arms against us, so that the affairs of the Panjáb, failing its annexation, could only have been conducted under the control of an English commissioner, a step which did not commend itself to the Governor-General. Raja Téj Singh, the President of the Council, was feeble and timid; Raja Dinanáth, the Finance Minister, was crafty and unscrupulous; Raja Shér Singh Atáriwálá, who was tolerably straightforward and independent, though at first well-disposed, had been driven into rebellion by the perverse proceedings of his father, Chatar Singh; Shamshér Singh

Sindhánwálá, though a gallant and popular chief, was devoted to pleasure and fond of his ease; and the other members of the Council were quite unfitted to rule. The more hardy and resolute Sirdárs, such as Sirdár Surat Singh Majítia, who behaved so remarkably well afterwards at Benares during the mutiny of 1857; Kánh Singh Rósa; and other tried soldiers and brave spirits, had been carried away by the flood of disaffection. In short, there was no material left for instituting a strong native government; nor can it be said that the previous conduct of the Sikh Darbár, which, in its treachery and impotence, had suffered the Khálsá troops to invade British territory in 1845, had given the State any claim to generous consideration, such as would have been evinced by administering its affairs by British officers on behalf of the youthful sovereign during his minority.

It may be observed, however, that the land revenue of the province, as it existed in 1848-49, was less than one million sterling; that the extreme frontier was hard to hold and guard, and had in parts even to be conquered; and that the military and civil charges, on the introduction of British rule, far exceeded those of the native administration which it superseded. The Panjáb has never been a profitable possession, owing to the comparative poverty of the country and the great outlay required for the maintenance of the large army concentrated in it. The following is an abstract, made ten years ago, showing how limited were at that time the population and land revenue, as compared with the

area, when contrasted with those of the North-West Provinces and Lower Bengal :—

	No. of districts	Average		
		Area	Population	Land Revenue
Panjáb ¹	33	3,043	448,321	5,65,200 = £ 56,520
N. W. Provinces ²	26	2,328	974,436	13,08,481 = £130,848
Lower Bengal ³	34	3,639	891,068	9,85,817 = £ 98,581

It will be seen from the foot-note¹ that the territory annexed after the Satlaj campaign was far more valuable than the Panjáb proper; and here it may be remarked that, with the exception of Oudh, our more recent acquisitions in India generally have not tended much to fill the coffers of the State.

A highly developed system of administration, with costly courts of judicature, and an expensive army, presses heavily on the finances of Eastern countries, which are mostly poor, and often ill-prepared for the introduction of a government on European principles. There is not cloth enough, to use a homely simile, to cut the coat from, and thus, territories which, under native rule, yielded a sufficient income to enable the

¹ Includes the Jalandar and Ambála divisions (except Simla), annexed after Satlaj campaign, and the Delhi and Hissár divisions which, previous to the mutiny of 1857, were attached to the North-West Provinces. The following is an analysis of the statistics of these four divisions.

Division	No. of Districts	Average Area	Average Population	Average Land Revenue
Jalandar	3	2,247	750,313	9,32,292 = £93,229
Ambála	3	1,748	587,123	8,82,154 = £88,215
Delhi	3	1,352	442,883	7,71,243 = £77,124
Hissár	3	2,848	286,007	4,13,129 = £41,312

² Includes Meerut, Rohilkhand, Agra, Allahabad, and Benares divisions.

³ Includes Patna, Bhágampur, Rájsháhí Bardwán, Nadia, Dacca, and Chittagong divisions.

sovereign to live in great state and splendor, do not, under our mode of government, pay their expenses. The time has not yet come when the British Government can with safety trust implicitly to the loyalty of the masses of India, and the necessity, therefore, of maintaining vast military establishments is apparent. The cost of these, added to the daily increasing requirements of the civil administration, is more than the country can bear; but the soundness of the policy of holding India by the strong hand is at present undeniable.

Great and sensible improvements have been effected, no doubt, in most of the local administrations, but many of these are costly, and it becomes a question whether the civil expenditure of a province should not, to some extent, be regulated by its income, and not by that of other provinces. It appears unreasonable to expect from a comparatively poor and thinly-populated country the same administrative measures and the same costly courts which are desirable, and indeed imperative, in wealthy and advanced territories. It is like a poor man keeping a carriage because his wealthy neighbour does so. Moreover, it is not much to our credit that a province should not be able to pay its own expenses, which, under native rule, accumulated stores of treasure, and was able to resist invasion from outside, without being a burden on other provinces. Most of the native States of India pay a subsidy for the protection afforded by the paramount power, but their contributions, being fixed by treaty, and having refer-

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ence solely to the defence of their own territories, cannot be enhanced, except in special cases.

As regards the position of the people of the Panjáb, there can be little doubt that the mass of the population, whether agricultural or commercial, is better off than it was previous to the annexation of the country ; but, on the other hand, many of the old families have lost their influence, partly from their own indebtedness and folly, and partly because all local power has been taken from them, while priestly influence is latently hostile, and the combative instincts of the Sikhs cannot be overlooked. During another generation of peace and tranquillity, it is to be hoped that most of these adverse elements will disappear, but it is unsafe to calculate with certainty upon what may be the disposition of the people and the times twenty years hence.

Of the English actors on the scene twenty years ago, most are still in the land of the living, but not so the great and good Sir Henry Lawrence, the chivalrous Edwardes, the fiery Nicholson, and the gallant Hodson. These have fought their fight, and rest in peace. Of the others, some are in retirement, well earned by long and faithful service, while many still uphold the honor of their country in distinguished posts in India.

THE SIKH INVASION

OF

THE CIS-SATLAJ COUNTRY.



IN the ancient region of Brahmavartta are found the first landmarks of Indian history, and, although actual facts have been clouded over by the lapse of ages, by myths, and by the license of the poet, enough still remains to make the country classic ground in the eyes of Hindus, and not wholly uninteresting to others. Brahmavartta may be broadly described as the tract between the Yamuná (Jumna) and the Ghagar rivers, having the town of Ambála on the north and Pánipat on the south; but, in its more limited sense, it comprises merely the country between the Ghagar, or Gargarákha,¹ and the Saraswati, which latter sacred stream, after mingling its waters with the Ghagar, flows into the sandy wastes of Hariána and Bhatiána, and disappears, to rise again, according to Hindu fable, at Prayág or Allahábád, at the triple junction (called the Trivéni) of itself, the Yamuná, and the Gangá.

In all times, and among many nations, the principal rivers of a country have been endowed with a sacred

¹ Anciently called the Drishadwati.

character; and, in the case of the Nile, the Kávéri, and the Ganges, it is not surprising that the immense value of their fertilising influences should have invested them with the attributes of divinity. It is not a little remarkable, however, that a small and insignificant stream like the Saraswati should be regarded with reverence, yet this may be accounted for by the fact that, in its vicinity, were fought the famous battles immortalised in the Mahábhárata.

If, as has been surmised, the Hindu race came originally from some farther land, the 'Paradésa,' or country beyond the borders of India, which, when quitted for ever, became holy in their eyes, like Asgaard to the Scandinavians, they would appear to have lost all traces of their exodus, for their history, prior to the tale of the Mahábhárata, is a blank. Many ages must have passed from the period when the Hindus were a nomad pastoral tribe, as described in their sacred books, to that second stage when they became an agricultural community, and from that time again to the epoch when they are shown to have been skilled craftsmen and thriving traders; but it seems probable that, at the time of their great epic poems, they were already far advanced in civilisation, having a settled form of government, a strong religious element, and an abstruse system of philosophy. Hindus themselves, not unnaturally, deny that their forefathers were foreign intruders, and, indeed, it is not easy to show from what particular centre they really did emigrate; but the fact that, excepting the priestly caste, the higher races comprised in the system of caste are found in greater numbers in the north of India

than in the centre or the south, leads one to infer that their ancestors did immigrate into the country from some region beyond it, although this by no means presupposes that India was at the time devoid of inhabitants.

Kshatriyas, or Chatris, of many different stocks, and of the purest blood, are common in the Panjáb proper,¹ so that even the Hindus of Delhi eagerly seek the honor of alliances with them, while, as we proceed farther south, the *sangre azul* becomes thinner and more corrupted, till the inferior Rajputs, and the minor potentates of the south, have but little of the genuine Kshatriya blood in their veins. As a fighting class, however, the Kshatriya has almost ceased to exist, the people of this caste in the Panjáb being now mostly either traders or religious teachers.

The prevalence of Brahmans in every part of India, and even where the other three castes are rarely found, is an anomaly deserving of more minute research than it has hitherto received; but, in the majority of cases, it will probably be found that tradition points to their

¹ The Panjáb Khatris are divided into the following classes:—

1. Adhaighar, or Two-and-a-half Families.	2. Chārgar, or Four Families.	3. Chhahzāti, or Six Castes.
Kakar	Bará	Chópra
Malótra	Dhóné	Talwad
Kapúr	Malótra	Méndru
Khana	Kapúr	Kakar
4. Athzāti, or Eight Castes. Contains Eight Families.	5. Baraghar, or Twelve Families. Contains Twelve Families.	Dhóné Bará
		6. Bāwanghar, or Fifty-two Families.

In this classification a few of the branches have apparently an unsettled status, some of them claiming a higher position than is accorded to them by rival families.

Among Brahmans the Moyáls rank highest, and contain the following branches:—Datt, Báli, Vaid, Chibar, Móhan, Law, Bambál.

having been invited by ancient rulers, who had been attracted by their reputation for learning and sanctity, to exercise their priestly functions, on the promise of their receiving handsome benefactions of land or money. At the present time, the farther we travel south in India, the greater is the influence of the Brahmans, till it culminates in Travancore, where their status is such as to make them all powerful in the country, their aid being, it is asserted, solicited, not only in the discharge of their sacerdotal duties, but for the very continuation of the royal line. If they were among the aboriginal inhabitants, one might expect to find the other three castes which make up the Hindu system having the same relative population which those of the Panjáb bear to the Brahmans of that province, but such is not the case.

Another argument in favor of the foreign origin of the Hindu race is that, on the one hand, there is a close analogy between Sanskrit and the ancient Zend of Persia, a tongue of which there is no evidence that its speakers came from India ; while, on the other, on removing the thick crust of the Sanskrit element which adheres to the common vernaculars of Northern India, the substratum bears an affinity to the languages of the South,—an affinity not very close indeed, and greatly warped by the action of centuries, but still pointing to an early connection between them. Such languages differ widely in construction from those of Aryan origin.

Again, the primæval worship of the Sun, which prevailed alike among the Vedic Hindus and the ancient

Persians, appears to have nearly died out in India before the historic period, and, although traces of it are found, as in the famous temple of Mártand in Kashmír, in the titles of Rájput races, and occasionally in the names of individuals, it may be inferred that the gradual extinction of this form of worship arose from the circumstance that its professors had moved far away from the place of its origin. It does not appear to have been at any time the general popular belief in the South of India, so far as can be judged from the existing tenets of those who are least under the influence of Brahmanism, inasmuch as their worship is mainly rendered to snakes, to the sylvan god, or to material and inanimate earthly objects. On the whole, therefore, there appears to be good ground for believing that the Hindus, or, to speak more correctly, the four castes mentioned in their sacred books, did enter India from the North, carrying their religion and language with them, and imposing both gradually on the aborigines.

It may be added that there are no architectural remains in Southern India which can be compared with those of the North in respect to their antiquity, all the beautiful temples and works of art in the former having been built within the last thousand years. In the North, also, we find the majority of the places which are sacred in the eyes of Hindus.

The battle-ground of the heroes of the Mahábhárata, the Pándavas and Kauravas, can still be traced with sufficient accuracy to give an air of reality to the story, and it would seem from this, that tradition, among a people who are mostly illiterate, is not without its

value. It is indeed not easy sometimes to draw the line between tradition and history, distorted and colored as the latter frequently is by the prejudices and imperfect information of the writers of it, while there is much worthy of note in the traditions handed down orally from generation to generation by professional genealogists, such as the Hindu Bháts and Chárans, who keep a careful record of domestic occurrences in the families to which they are attached.

The modern town of Thánésar is the northern limit of the tract called the forty kós (sixty miles), to die within which insures salvation to orthodox Hindus, and renders unnecessary the removal of their ashes to the sacred Ganges.¹ The holy pool bears to this day the name of Kuru Kshétra, in commemoration of the family whose dynastic struggles took place in its neighbourhood, and the cicerones of Thánésar profess to point out the exact spots mentioned in the Mahábhárata as occupied by the rival armies—that of Jayadratha, the Kaurava chieftain, having been drawn up to the east, and that of his opponents, the Pándavas, to the west. Oriental campaigns are not a summer's-day fight, but are carried on leisurely with varying success, sometimes for years, while the length of the epic appears to indicate a protracted struggle for supremacy between the contending forces, so that the events recorded in the

¹ Thánesar was anciently called Sthánéshwara, and also Bayusar, and is on the northern limit of the Forty Kós tract, the boundaries of which are, on the north, Ratnuyaksha; on the south, Arantuyaksha or Tarkhu, where is the village of Síkha; on the east, Bhachakru, where is the village of Amín; and on the west, Rámradha. This region is called Samant Panjak in the Gadá Parva of the Mahábhárata.

Mahábhárata must have been indelibly impressed on the popular mind. The legend, if such it be, of the Pándavas and their misfortunes, is well known throughout India, there being scarcely a district in which there is not some hill or other place of safety where the persecuted princes are reputed to have taken refuge from the malice of their revengeful foes.

A long blank follows this first glimpse of early Hindu history, the veil of obscurity being only partially raised in the Buddhistic period, when the king Asóka set up the columns of his law throughout his dominions, one of these having been erected close to the Jamuná where it issues from the hills. Of Alexander the Great and his victories, there is no trace, Brahmavartta lying south of the uttermost limit attained by any of his legions.

It is to the invading hordes of the Musalmáns that we are indebted for the next insight into the political and domestic relations of the Hindus in Brahmavartta, for, although inscriptions of some antiquity, that is, presumably, about fourteen centuries old, have been discovered at Pinjór, Pehówa on the Saraswati, and other places, these are too fragmentary to afford any connected view of the progress of events. But when once the path to conquest was discovered by the first followers of Islám who crossed the mysterious river Indus, the tide of invasion surged in, wave over wave, till it seemed as if all the hosts of Central Asia, incited by religious ardour and hopes of plunder, had poured into the devoted land, which fell an easy prey to the spoiler.

When Mahmúd of Ghazni¹ carried his victorious arms into India, the whole of the north of the continent was apparently ruled over by Rájput princes, of whom the chief exercised his sway from Hastinápara or Delhi, but a great part of the Cis-Satlaj country was held by the tribe of Kólís or Atras, a branch of the Raghuvansi Rájputs, who are said to have come from Oudh. To these succeeded the Choháns, whose head was Rao Prithóra, the King of Delhi. The other leading tribes were the Powárs or Pramáras, also Raghuvansis; the Táonis who were Jádámvansis; and the Chandéls who belonged to the Lunar dynasty. The advent of these Rájput races dates from various periods, but tradition asserts that the earliest comers were the Kólís, who were a powerful tribe. It may be inferred that the Rájputs were at one time warlike, and the first among the combatant races of India, but it is well known that they afterwards succumbed successively to the Musalmán invader, the hardy Mahratta, the lithe and active Gurkha, and the stalwart Sikh. In fact their reputation for prowess has either been greatly exaggerated, or their martial qualities became gradually obscured by the indolence to which they are only too prone.

The system of adoption which universally prevails among Rájputs has no doubt tended much to the preservation of their dynastic repute, and one sees among them pedigrees reaching back to remote ages, which, though there may be much fable in them, there is reason to suppose are substantially correct. Thus, the

¹ Mahmúd plundered Thánésar in 1011 A.D. and destroyed the idols there.

Chóhán Raja of Mainpúri carries back his descent eighty-four generations, and the Raja of Dumráon in Behár ninety-three generations, while the more famous houses of Udaipur, Jódhpur and Réwah claim a still more voluminous pedigree. As adoptions must be made from among the descendants of a common ancestor, the purity of the blood is preserved, while in order to secure an accurate record of births, deaths, and marriages, the family genealogists make periodical tours, during the course of which they carefully note all such domestic occurrences. It is not, therefore, beyond the bounds of probability that Rájput pedigrees should be fairly reliable, or at least as trustworthy as those of most European families.

The cause of the decadence of minor Rájput houses may perhaps be traced to the extreme jealousy of one another which ordinarily prevails among them, added to their absurd pride of birth, and their lazy habits. The large dowries demanded from the fathers of marriageable girls, on their forming connections with families of higher rank than themselves, have been a powerful incentive to the commission of the frightful crime of infanticide, which still prevails extensively in many Rájput races, and which diminishes their numbers. Again, the strict seclusion in which the women of the poorest Rájputs are kept, prevents their working in the field, like the wives of most Hindu cultivators, while the men are generally too proud to handle the plough themselves, and their means of subsistence are therefore very limited.

Owing to the want of cohesion among the Rájput

races, Muhammad Ghóri obtained in 1192-93 an easy victory over them in a pitched battle in which they were signally defeated. Local tradition states that the Musalmán conqueror pursued Rao Prithóra from Bhatinda to a place called Chhat on the river Ghagar, where the Hindu prince was taken prisoner. The victor having been told that Rao Prithóra was a noted archer, his bow and arrows were sent for, in order that he might display his skill. His bhât, or family bard, stood hard by, and as the prince was about to discharge the arrow, recited a couplet having a hidden meaning, by which he instigated Rao Prithóra to shoot Muhammad Ghóri, and when the latter gave the signal, Rao Prithóra directed the arrow at his head, shooting him dead on the spot. The Hindu prince was of course immediately slain by his conqueror's followers, and both were interred on the spot of the tragedy. It may be observed that this tradition is at variance with the commonly received story that Muhammad Ghóri was assassinated in his tent by a band of Gakkars in another place, but the people of Chhat confidently point out his tomb, as well as that of Rao Prithóra.¹

As in most parts of India, legends and traditions are rife in the Cis-Satlaj territory, though they are not specially interesting. Here is one:—The town of

¹ There is some confusion in Ferishta's history regarding Muhammad Ghóri, some of the achievements of Moyiz-ud-dín Muhammad Ghóri being also attributed to Shaháb-ud-dín Muhammad Ghóri (*confer* Brigg's Ferishta, vol. i. pp. 157-159 and p. 171). The incident narrated refers to the latter, who was apparently an uncle of Moyiz-ud-dín, and may have accompanied him to India, though there is no allusion to this in Ferishta.

Kharar, in the Ambála district, which in ancient times was called Ajainagar, was ruled over by Rájá Bainchak, a descendant of Rájá Aj, who was in the habit of playing at dice, on the condition that the loser should forfeit his head. As the king was always victorious, he formed a vast accumulation of heads, which he used to amuse himself by trailing along the ground, hence his capital acquired the name of Mundé-Kharar, from 'Mundé,' a head, and 'Kharar,' the sound which a heavy object makes on being dragged over the ground. From this evil propensity he acquired the name of 'Sir-kap,' or decapitator. His queen was endowed with the wonderful power of drawing water from a well in a pot suspended by a single unwoven thread, but as she possessed no jewels, and was meanly attired, her husband, not perceiving that her magic virtue was owing to her simplicity and purity, sent to the Rájá of Lanká (Ceylon), to ask for some gold-dresses for her attire. This prince, surprised at so unusual a demand, sent an ambassador to enquire who was the insolent chief who had made such a request. The ambassador, on reaching Kharar, found Raja Bainchak poorly dressed, and looking like a mendicant rather than a king; but when the ambassador was about to turn away with contempt, the Raja asked him to draw a picture of Lanká, and when he had done so, pointed out a particular bastion in the fortress, which he transfixed with an arrow, saying to the ambassador, 'Return to Lanká, and you will find that this tower has fallen to the ground.' The ambassador, on reaching home safely, narrated the words of Bainchak, and found that the event predicted

had actually taken place, whereupon the Lanká prince, being greatly astonished at the miraculous power of the Kharar chief, sent him all that he had asked for ; but when the queen went again to the well, decked in gaudy robes, and covered with gold ornaments, her magic virtue left her, the unwoven string broke, and her pot fell into the well, never to be recovered again.

With such tales, and narratives of the gallant exploits of former rulers, the people are wont to amuse themselves in the evening, as they sit under the village banyan trees, or on the raised platform which forms a rendezvous for all the gossips of the place. Without the aid of fiction, however, they have ample food for discussion, in recalling the visitations of the savage Tamerlane, and the fierce Nádir Shah, whose victorious hosts ravaged the Cis-Satlaj country on their way to Delhi.¹ The first brought in his train many individuals who settled in the country, and became peaceful landholders, their descendants being still numerous. The result of the invasion of Nádir Shah was to shatter the power of the great Mógals, of whom Tímúr the Tatar (Tamerlane) was the progenitor ; and the Delhi emperors never rallied from the shock which, in the person of Muhammad Shah, they received from the famous Afshár conqueror.²

¹ Tamerlane, in 1398, after directing the massacre of the population of Bhatnér, assembled his army at Khaithal, west of Thánesar, before marching on Delhi.

² Nádir Shah, in 1738, encountered the forces of the Great Mógal at Karnál, 30 miles north of Pániput, where, in 1526, the celebrated Bábar overthrew the army of Ibráhím Lódí, the Afghán King of Delhi. At Pániput also was fought, in 1761, the memorable battle between Ahmad Sháh Abdáli and the Mahratta hosts.

So long as they exercised their sway with moderation and clemency, the successors of the great Akbar ruled Hindusthán with fair success, and left many monuments of their magnificence ; but when Aurangzéb, the most intolerant of monarchs, imitated the example of the first Musalmán conquerors, and ordained death as the punishment for non-conversion to his faith, a host of enemies rose up, and internal dissension paved the way for the destruction of the Móghal's dynasty and the invasion of Nádir Shah. It was to Aurangzéb's cruelty that the Mahrattas owed their subsequent ascendancy, and to the same cause that the Sikhs, from an obscure sect, became a powerful nation.

Up to the time of Guru Arjuna, the fifth of the Sikh high-priests, the Khálsá sect was an ascetical and insignificant body of devotees ; but the unwise opposition to the extension of their tenets which the Muhammadan deputies offered, and the atrocious murder of their ninth Guru, Tégh Bahádur, led to their becoming a nation of warriors, full of fanaticism, and bent upon wreaking a bloody revenge on their oppressors.

On a lofty hill called Naina Dévi, on the bank of the Satlaj, there is a famous temple, sacred to the goddess Dévi, who was much venerated by Guru Góvind Singh, the tenth and last of the Sikh teachers : he who mainly imparted to his followers their martial training, and changed them from devotees into soldiers. It is related that one day, when he was offering sacrifice to the goddess, she manifested herself to him, and demanded one of his sons as an offering. The Guru, at first frightened, soon plucked up courage, and refused to sacrifice his

son, whereupon the angry goddess told him that he should lose all four of his sons, a prediction which was soon after verified by the death of two of them in battle at Chamkór, and the assassination of the other two by the Subadár of Sirhind. It appears that Góvind Singh was engaged in constant struggles with the Rájput chiefs of the Náhan and Biláspur hills, and that these applied to Delhi for assistance. The royal troops attacked Góvind Singh, who long held out at Nandpur Makhowál, but, finding himself hemmed in by superior forces, sent away his mother and his two younger sons, Fateh Singh and Zóráwar Singh, who were, however, betrayed by a man named Duni Chand, and brought to Sirhind, the head-quarters of the Musalmán governor Vazír Khán. There was a Hindu at Sirhind named Sachánand, who had contemplated an alliance between his daughter and one of the sons of the Guru, who had, however, declined the connection. This individual had, in consequence, imbibed a deadly hatred against Góvind Singh, and when the boys were brought before the Subadár, said that they were of a brood of serpents, and counselled their death. The Nawáb of Malér Kótla, Shér Muhammad Khán, vainly interceded for them, alleging that it was a sin to murder children only five and seven years old, but the counsel of the Hindu prevailed, and, after a fruitless attempt to convert them to Islám, they were taken to a tower by one Básu Bég, and stabbed with a dagger. Their grandmother was either killed, also, or died of grief.

Góvind Singh succeeded in escaping from Nandpur to Chamkór, where he was again attacked by the

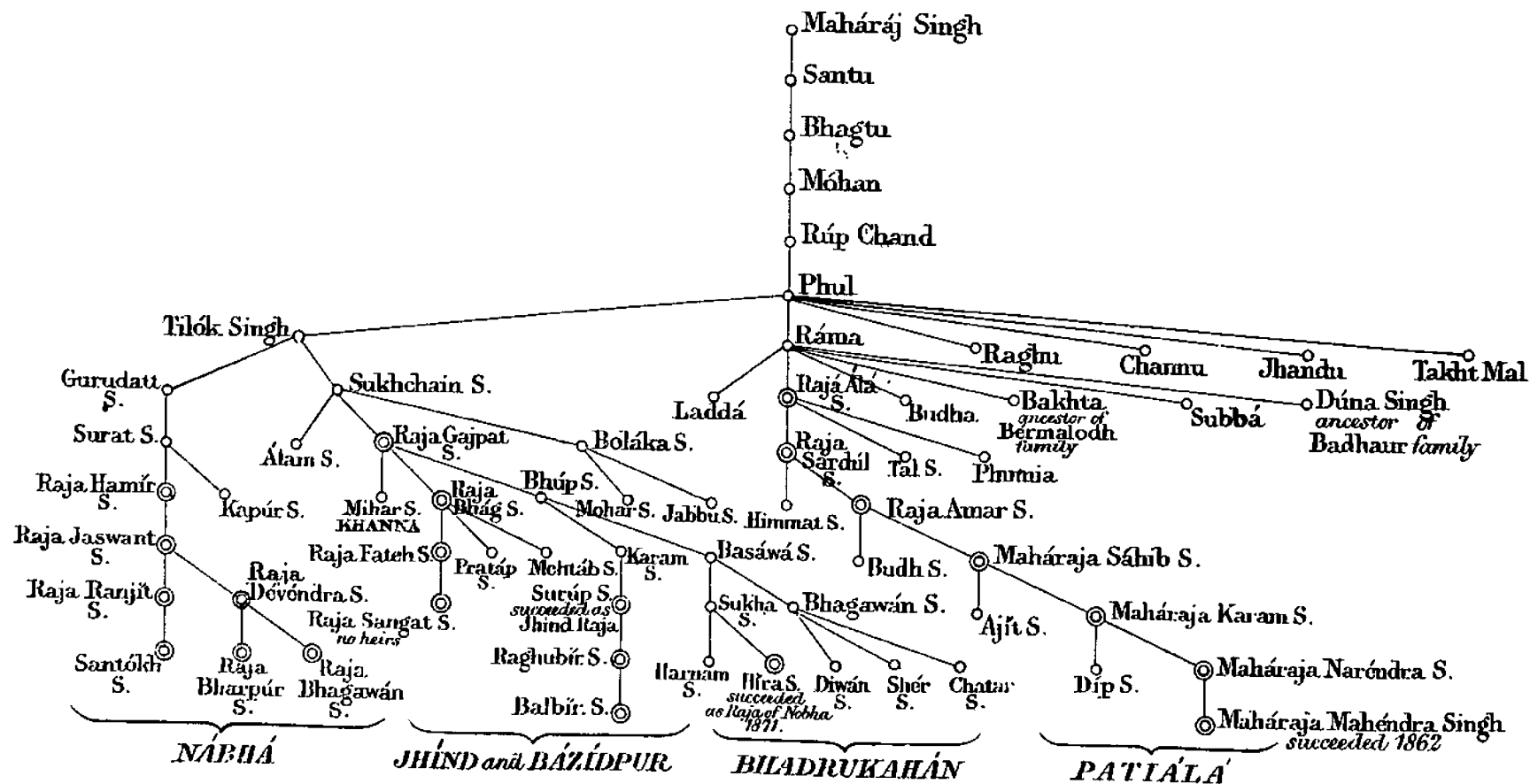
Muhammadian troops, and in the engagement which ensued, his elder sons, Ajít Singh and Jujár Singh, were slain. A handsome temple was built in commemoration of their death by one of the Singhpúrian chiefs. At Nandpur Makhowál, where Góvind Singh principally resided, visitors are shown his sanctum, where is preserved a massive double-handed sword, which he wrested in single combat from an Afghán, whose name is engraved on the weapon. In the same building there is also a copy of the Ádi Granth, or collection of the sacred writings of the first priests, composed by Guru Arjuna, which was presented to the temple by the widow of Banda Bairági, the faithful follower of Góvind Singh; who, after his teacher's death, carried on a prolonged resistance to the Musalmán rulers of the country. Hard by is the tomb of Tégh Bahádur, who was killed at Delhi by the merciless Aurangzéb, his head having been brought to Nandpur by his disciples. His murder was, in truth, the cause of the rise of the Sikh nation, for had not his son Góvind Singh been inspired with a fixed determination to avenge his death, it is probable that the Khálsá would have been exterminated as a sect; but the gallant resistance made by his son, whose talents and energy invested him in the eyes of his adherents with the attributes of a saint and a hero, gave that consistence and discipline to the natural courage of these enthusiasts, which enabled them eventually to overthrow the oppressive rule of their persecutors.

Góvind Singh, after his disastrous defeat at Chamkór, proceeded to Máchiwára and then to Mukatsar, where he had another engagement with the royal troops, but,

being again worsted, fled to Bikánér, and, passing through the sandy desert, finally made his way to the Dekkan, whence he never returned. With him terminated the succession of the Sikh priests, but the warlike qualities which he implanted in the breasts of his followers continued to flourish, and after the invasion of Nádir Shah had rudely shaken the throne of the Móghal, the Khálsá collected their forces, and, crossing the Satlaj in large bodies under daring leaders, ravaged the whole country between that river and the Jamuná. The attempts previously made by Banda Bairági to raise the standard of revolt were only partially successful, the Musalmán power being still strong, and the issue was that he was captured, sent to Delhi, and there slain.

Among those Sikhs of the Cis-Satlaj territory who listened to Góvind Singh's teaching, and were among his firmest adherents, were Phúl and his sons, Játs of the Sidliu Barár caste. The family is now known as the Phúlkián Misal, and is the most famous house between the Satlaj and the Jamuna, owing its influence and its position partly to its large possessions, and partly to the respect in which it is held by all Sikhs as being descended from the faithful followers of the great Guru. The misal comprises the Patiálá, Nábhá, and Jhínd houses, besides minor branches, as shown in the family tree opposite :—

The Patiálá chief, though of the junior branch, was the first to assume the title of Raja, and owing to the energy and prowess of Raja Álá Singh, the princes of this family extended their sway over a large portion of



PEDIGREE OF THE PHULKIAN MISAL.

the Cis-Satlaj country, the Mahárájá being recognised as the head of the misal.

The revenues of this State are probably not less than 300,000*l.* yearly; and those of Nábhá and Jhínd 40,000*l.* and 50,000*l.* respectively.

The Rájas of the Phulkián Misal have generally been well affected towards the British Government, both Patialá and Jhind having been uniformly staunch, alike during the critical period of the Cis-Satlaj campaign, and the momentous time when Delhi was besieged in 1857.

The Patialá chief, Sáhíib Singh, during the war with Nepál, rendered active aid in the Simla hills, where part of his possessions lay. His son Karam Singh, when the English supremacy trembled in the balance, did not hesitate to throw the weight of his influence into the scale, against his co-religionists. The late Maharaja Naréndra Singh, a man of noble presence, surpassed even his father by his gallant and unswerving co-operation during the mutiny. All his resources were placed at the disposal of the British Government, and it was mainly owing to his aid that the communication between the Panjab and Delhi was kept open.

The loyalty of these chieftains is of the highest importance, not only as representing the attitude of the Sikhs towards the British Government, but also because their territories are peopled by a warlike race, who would readily follow their direction and guidance. It is not too much to say that 50,000 fighting men could, without difficulty, be raised in the Cis-Satlaj country, where the Khálsá are commonly known as Malwéi

Sikhs, and their adhesion would have a great effect on whatever side of the scale their influence might be thrown. It is unlikely that any circumstances should arise which would alienate the fidelity of the great Sikh Rájás, especially since the extension to their families of the privilege of adoption; but, as the mass of the Khálsá are easily swayed by an appeal to their religious fanaticism, it is obviously desirable that these chiefs should feel that their own interests are closely connected with those of the paramount power.

When the Muhammadan power was beginning to wax faint, and the throne of the great Mógħal was tottering to its base, the Sikhs saw that their hour for revenge was come, and, assembling their hosts under the banners of their most daring leaders, crossed the Satlaj *en masse*, and marched upon Sirhind. This town was anciently included in the province of Samána, which, in common with Thánesar, Pehówa, Bhatinda, Kharar, and a few other places, has a reputation for antiquity, but, owing to its central position, and to its being on the high road between Delhi and Lahore, Sirhind acquired great importance during the time of the Mógħals, and was the head-quarters of a governor.

The Sikh invasion took place in 1820 Sambat (1764 A.D.), and was headed by three chiefs of note, namely, Jassá Singh Alhúwáliá, ancestor of the Kapúrthalla

¹ The following are considered to be among the most ancient towns in the country:—Thánesar; Pehówa, formerly called Prithudak; Kharrar, or Ajainagar, under which the Satlaj is said once to have flowed; Pinjór, called Adwitanagar, in the Vana Parva of the Mahábhárata; Samána, or Rinchin Khérn; Bhaváné, Bhatinda, Bhatnér, Bannúr, Indré, Kóri and Rúpar. Many other names might be added.

Raja, Kapúr Singh Singhpúria, and Jassá Singh Rámgarhia, who were all of different castes, but took their surnames from their respective villages. The other Sirdars, or chiefs, were of inferior rank, but ranged themselves under the following standards :—

Daléwália Misal	comprising the chiefs who seized Thánesar, Rúpar Siálba, Ládwa, &c.
Krórián Misal	comprising the Bassi, Biláspur, Léda, and Sadhaurá families.
Bhangi Misal	comprising the Búria, Jagádhri, and Díalgarh Sirdárs.
Nishánewalia Misal	including the Ambála, Sháhábád, and Ladhrán Sirdárs.

Besides these, there were the Shámsingíán, Kátgarhia and Ghania misals, and many other chiefs fought for their own right hand, all being alike incited by fanaticism and hopes of pillage. Eventually, Baghél Singh, of the Daléwália Misal, appears to have become the most famous of the Sikh leaders, as he led the conquering forces of the Khálsá to Delhi, where he erected a tomb in memory of Guru Tégh Bahádur.

But little resistance seems to have been offered by Zain Khán, the Musalmán governor of Sirhind, who was at once slain by the enraged Sikhs, the town being sacked and destroyed. It is at the present day a dreary scene. For miles round one sees dilapidated mosques, grimed with smoke, with shattered domes, and their courtyards in ruins. Multitudes of bricks, and débris of buildings, lie strewn about in all directions, the whole area having a scathed and desolate look, showing how great must have been in former days the prestige of the place, and how fell the vengeance taken by the Sikhs on their oppressors. Musalmáns were

ruthlessly put to the sword, those nobles who did not escape to the territories of the hill Rájputs being slain and their estates seized, the only exception being the Nawáb of Malérkótla, who, as it has been stated, interceded for the sons of Guru Góvind Singh, which compassionate act induced the Sikhs to leave his possessions intact.

After the capture and destruction of Sirhind, the Sikhs spread themselves over the country between the Satlaj and the Jamuná, the several bands seizing what territory they could, and dividing it among themselves, the chiefs of the Phulkián misal being however left in undisturbed occupation. Indeed, in the general confusion which ensued, they helped themselves largely, and still retain what they then won. The Panjáb chiefs do not appear to have observed any particular order in appropriating and dividing their spoil, and thus it happens that the descendants of members of the same Misal are found in different portions of the country. The land revenue of the country now comprised in the four districts of Ambála, Thánesar, Lúdiána, and Fírózpur may be estimated at 430,000*l.*, and is exclusive of the income of the Rajas of the Phulkián Misal and one or two other great chiefs, estimated at 370,000*l.* yearly; so that, when we first came in contact with the Cis-Satlaj Sikhs, they held a territory yielding 800,000*l.* yearly, with an area of more than 18,000 square miles, and a population possibly of 4,000,000.

It was a happy hour for this country when Sir C. Metcalfe, in 1806, succeeded in arresting the victorious

progress of Ranjít Singh, Maharaja of the Panjáb, who meditated annexing it to his dominions. The crafty chief had no compunction in seizing any province that promised to be a valuable possession, and as the majority of the Cis-Satlaj chiefs still held their patrimonial estates in the Panjáb, he was not slow to assert his pretensions as their suzerain.

An amusing story is told of the avidity with which he grasped any opportunity of enriching himself at the expense of his feudatories. Among the leading Sirdars of the Cis-Satlaj country was Sóbha Singh Kalsia, whose grandfather, Gurbaksh Singh, accompanied the Krórian Misalin A.D. 1764. It is said that this chief, when a young man, was trimming his hair one day, when he perceived in his beard some grey hairs, which he endeavoured to restore to their pristine color by rubbing ashes over them. Ranjít Singh, hearing this, abused the Sirdár, saying that he had acted in a manner unbecoming a Sikh, it being unlawful for the Khálsá to dye their beards. The Sirdár took fright, and crossed the Satlaj the same night, whereupon Ranjít Singh immediately confiscated his territory in the Panjáb. Sóbha Singh never afterwards recrossed the river, and till the day of his death carefully hid his dishonored beard in a white cloth.

It may be observed here that on the death of any wealthy subject, Ranjít Singh is said, not unfrequently, to have declared himself to be the eldest son, confiscating the possessions of the deceased without any scruple, and reserving for the heirs only a small allowance.

Disputes between the several lords of the Cis-Satlaj

territory were common enough, and on various occasions Ranjít Singh's aid was invoked by one side or the other, so that, coupling this with the circumstance that most of the chiefs owned villages in his dominions, a tempting opportunity was offered to him of settling finally all dissensions by seizing the spoil himself.

When the British Government took the Cis-Satlaj Sirdárs under its protection in 1809, it wisely allowed to Ranjít Singh full scope for the extension of his rule throughout the country north of the river Satlaj, and he was not slow to avail himself of this tacit permission, though, no doubt, he reluctantly abandoned his cherished designs on the rich territory between the Panjáb and the Jamuná. The provinces of Multán, Kashmír, Pesháwar, and the trans-Indus Déráját all fell a prey to his victorious arms, while the discipline imparted to his troops by the French officers in his service, Court, Allard, Ventura, Avitabile, and others, enabled him to maintain and consolidate his authority. The first three of these officers bore a high reputation as soldiers, and were worthy representatives of their nation. Avitabile was uneducated, and not an experienced soldier. He was merciless in character, and used to pay largesse or grant estates in reward for the heads of the hill men ; but it must be admitted that he successfully kept at bay the power of the Afgháns, and made himself the terror of the country side at Pesháwar. The large fortune amassed by him became the subject of law suits between his heirs, in Naples, of which kingdom he was a native.

It was owing to the circumstance that the small

escort of Sepoys attached to the service of Sir C. Metcalfe in 1806, successfully resisted the attacks on his camp made by a desperate band of fanatical Akális, that Ranjít Singh, to whom the matter was reported, formed so high an opinion of the value of European discipline, that he was induced to intrust the drilling of his troops to the French officers named above, and others of less note. The like had been done before by the Mahrattas with marked results, the success which their arms attained having been mainly owing to the excellent discipline taught to their soldiers by De Boigne, Perron, Baptiste, and others.

While, thanks to the exertions of Sir C. Wade and Sir G. Clerk, friendly relations were maintained between our Government and Ranjít Singh up to his death, the Cis-Satlaj country remained in a state of tranquillity, till the Sikh soldiery violated British territory in 1845. During the campaign which ensued, the greater part of the chiefs adhered to their allegiance, but the Raja of Ládwa, who was connected by marriage with the royal house of Lahore, the Bhai of Khaithal, the Rúpar Sirdár, and some others, forfeited their estates, owing to their having joined the cause of the Sikhs, while the Kapúrthalla Raja lost that part of his possessions which lay south of the Satlaj.

The great family, comprising the Phulkíán Misál, with the exception of the Nábhá Raja, preserved an unshaken fidelity, which was highly creditable, as, after the battle of Fírózsháh, matters wore a gloomy aspect for the British power, which had rarely before received so severe a shock. It is not too much to say that, in

the exhausted state of our army after this fierce struggle, the tumbrils of the guns being almost empty of shot, Raja Téj Singh might have obtained an easy victory, had he advanced with the fresh troops which he brought into the field. Fortunately, either acting from motives of cowardice, or from a suspicion that the English force before him was only a portion of our army, he, without apparent cause, withdrew his men, and the brilliant battle of Aliwál, with the subsequent entire discomfiture of the Sikh soldiery at Sabráon, placed the Panjáb at our mercy, and happily terminated a campaign, the issue of which was at one time extremely doubtful. In this, as in the Panjáb war, the Hindusthání sepoys proved no match for the hardy and resolute Sikhs, even though the latter were no longer under the command of French officers, and the brunt of all the engagements fell on the English troops.

Many lapses, owing to default of heirs, had occurred in the Cis-Satlaĵ country since 1806, and the position of the Government as the paramount Power gradually became far different from what it was at the commencement. Originally, the whole of the protected chiefs exercised sovereign powers within their own estates, an arrangement productive of great disadvantages and constant disputes. Many of the conquered tracts had been, in course of time, subdivided among cosharers, all of whom claimed equal jurisdiction, while there was no system for checking the caprice of individuals, the general control of the Political Agent being only partially efficacious in staying off gross oppression. Again, quarrels were rife as to the possession of particular

villages, two or more chiefs striving each to assert his own jurisdiction in them, in order to secure payment to himself of their rental. The Government, therefore, after the Satlaj campaign, determined to maintain the sovereign powers of only the following nine houses, namely, Patiálá, Jhind, Nábhá, Kalsia, Farídkót, Raikót, Diálgarh, Malérkótla, and Mamdót, the remaining thirty-four houses being disfranchised. The possessions of two of the greater families, namely, Raikót and Diálgarh, have since lapsed to Government.

The deprivation of their former powers to which the minor Sirdárs had been subjected, although unavoidable, was productive to them of serious consequences. The greater number of these chiefs had been in the habit of collecting their rents, either in kind, by a division of the crops, or by an arbitrary valuation, at the highest selling rates, of their proprietary share, the cultivators being virtually at their mercy. But, shortly after they lost their sovereign authority, disputes arose between them and their tenants, which necessitated the interference of the government officials. Collections in kind were obviously profitable to the landowners, as not only did they secure half the grain thrashed, but they also exacted a share of the fodder of their villages, besides various compulsory payments of stock, such as sheep, fowls, and the like, without recompense.

The cultivators, being freed from their old bondage, demurred to paying the exorbitant demands of the chiefs, and eventually it became necessary to make a revenue settlement of their holdings, which being based on the average collections of several years, with an

abatment for bad seasons, fluctuations in the prices of grain, and the abolition of all unreasonable extra levies of the nature of heriot, naturally had the effect of considerably reducing the income of the Sirdárs, who remonstrated stoutly, but unavailingly.

Ten years afterwards, when the siege of Delhi was in progress, these petty chiefs aided actively in protecting the convoys on their way to join the army, while the mass of the cultivators stood aloof and inert, which gave the Sirdárs an opportunity of comparing the value of the assistance rendered by them in times of trouble with that of the Zemindars, to whose interests they supposed themselves to have been sacrificed. Bentham's maxim, *plurimorum maxima felicitas*, or 'the greatest happiness of the greatest number,' was, however, honorably carried out by the Government, and while few of the chiefs were capable of exercising worthily the powers wielded by them, much oppression and numerous serious disputes had been caused by the previous state of matters. Of late years, a few of the leading Sirdárs have been intrusted with revenue and judicial authority, and it is to be hoped that, as they advance in enlightenment and education, a farther and more extended trial may be made of the only system which can restore to them their self-respect, and win for them a ready allegiance from their tenants.

When the territory was partitioned on the invasion in 1764, to each chief was allotted, by mutual arrangement among the leaders of the Misal, a tract sufficient for the maintenance of himself and of a certain number of horsemen, rated at about 2*l.* a month per head.

According to the conditions of the subsequent tenure under the British Government, each Sirdár was bound to produce, whenever required, his quota of troopers for service in the field, the number being fixed on the above calculation according to the rental of his estate. In course of time, this obligation became in-operative, as, on the one hand, the Government never demanded the service, and, on the other, the Sirdárs perceiving this, ceased to maintain the required number of fighting men. It was therefore determined to commute the service to a money payment, which was fair in principle, though, perhaps, more advantageous to the State than to the chiefs. The descent of the shares of petty holders was also limited to male heirs in the direct line, all others being excluded. Some of the more stringent conditions have been relaxed in the case of those Sirdárs who rendered notable service during the siege of Delhi, but it is questionable whether the Government should bar from succession any descendant of the common ancestor, or refuse any adoption lawfully made to obviate lapses.

Although the Sikhs are, on the whole, a prolific race as compared with more effeminate Oriental nations, the effect of a strict rule regarding direct succession, when applied to sub-divisions of holdings, tends to diminish the income and lower the position of the proprietors. It is true that the perpetuation of minute holdings is disadvantageous ; but if lapsed shares went to the head of the family, instead of reverting to the paramount Power, the measure would be popular, and the number of petty tenures would be diminished.

Under the existing system, as each share that lapses is swept in by Government, almost all the minor Cis-Satlaj Sirdárs are falling into insignificance, and descending to the position of ordinary cultivators.

The deprivation of their sovereign powers was also made the subject of complaint by the chiefs of the Lahore Council of Regency, who, on the annexation of the Panjáb, received a guarantee that they should continue to exercise in their estates the privileges enjoyed by them at the time. The apparent injustice of the treatment to which they were subjected was afterwards, however, remedied by granting to them the full powers of a magistrate and collector within the limits of their holdings.

The succession to landed property is not always of the same nature in the Cis-Satlaj country; for, although the shares are generally divided equally among male heirs, the head of the family, in the case of the great fiefs, succeeds to the title and the estate, provision being made for the younger sons, while, in a few instances, division is made, per stirpes, according to the system called 'chúdé bánt,' by which the collective issue of each wife of a deceased chief share alike. For instance, if there is one son by the first wife, two sons by the second, and three by the third wife, the one son receives a third, the two sons a sixth each, and the three sons a ninth each of the whole estate. This arrangement is not, however, common, and probably arises from partiality towards particular wives, either from their predominant influence or their higher rank, while, in some cases, the superiority of the sons may be the predisposing cause.

The effect of an equal division of landed property in a country where primogeniture is rare, and where caste prejudices offer a potent impediment to the cadets of a family finding a new sphere of employment, is inevitably to impoverish those small proprietors who do not actually cultivate their own lands. The numerous modes of life and the variety of occupations which hold out an inducement to such persons in Europe to better their condition, are unknown, or nearly so, in India; and the consequence is, that the service of Government is rarely sought by the landed gentry; nor can this be remedied till the diffusion of a sounder education extinguishes existing prejudices. Moreover, landed proprietors in the East are, as a rule, descendants of men who won their estates by the sword, and care little about intellectual superiority, so that almost all Government posts are held by those of the educated classes, who, from generation to generation, have made such employment their profession.

It must be admitted that the higher castes are naturally more gifted, and that the attempts frequently made to create a new class of public servants out of the sons of landowners, or from the members of the lower castes, have generally ended in failure. Hence we have before us a difficult problem in respect to the spread of education among the masses of the people; and until the natives of India can emancipate themselves from the trammels of caste and social prejudices which now prevent them from quitting the pursuits of their forefathers, it appears idle to give them an education which only makes them conscious of their thralldom.

For every Government post which falls vacant there are numerous competitors, of whom the vast majority must needs fail, and, failing, are unable to devise any other mode of subsistence for themselves. Such persons are discontented, and, having just enough superficial knowledge to enable them to lead others astray, may become, as their numbers increase, active agents of disaffection. To some extent, the general diffusion of knowledge is undoubtedly beneficial, as tending to give the people an acquaintance with their rights, and to curb the self-will and caprice of idle or oppressive officials; but it must be confessed that it becomes daily more difficult for English employés to preserve their ascendancy, while the time has not arrived when the Government can rely implicitly on the good-will and unfaltering allegiance of its native subjects.

Science and the fine arts are almost unknown among the people, except in translations from English books, such translations having rarely any originality in them; while there is in Indian literature a great want of that vigorous thought which characterises English works, though it seems to have flourished in times gone by among the ancient Hindus. Of the writings of any other nation than the English, the best educated Indians are almost wholly ignorant, while they are generally indifferent to geography, history, ethnology, natural history, and the various other branches of knowledge which comprise a liberal education. This is the more surprising, as their natural powers are great, while their readiness of apprehension is remarkable; but all education among them seems at present to cease when

its foundations have been barely laid ; and the moment that Government employment can be obtained by a candidate, he bids farewell to his books, and cares little about anything but his official duties and his hopes of advancement, even though he may have attached to his name the magic letters B.A.

It is impossible to say whether the Cis-Satlaj Sikhs are likely to retain their distinctive usages now that their prestige has been so sensibly diminished ; or whether they will relapse into the Hinduism whence they sprang. But, whatever their religious tenets may be in future, they will always be a sturdy and fine race of men, whose allegiance is a matter of no little importance when war breaks out, either in India or beyond its confines.